

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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WHAT IS TRUE CHRISTIANITY?

A Discourse Delivered in the Spiritual Temple, Boston, Nov. 29th, by PROF. J. R. BUCHANAN.

Reported for the Religio-Philosophical Journal.

It is not very difficult, if we reason fairly, to determine what is true Christianity, for I think it is essentially a verbal question. Men of critical, agnostic minds take the historical church as the standard of Christianity. They say Christianity means the doctrines entertained by people who call themselves Christians; but that is a very superficial view. You might as well try to get the meaning of the words Democracy and Republicanism, not by going to the dictionary, but by inquiring into the policy and history of the two parties which have called themselves Democratic and Republican. If it should appear that Democracy was favorable to the maintenance of slavery, or that Republicanism was favorable to certain monopolies, that would not change the meaning of the words in the dictionary.

Words have a certain meaning fixed by their etymology, and no amount of perversion can change their true meaning. Christianity has a meaning which all history cannot destroy. As Spiritualism means devotion to spiritual principles; Buddhism, devotion to the doctrines of Buddha; Mahometanism, devotion to the doctrines of Mahomet; and Confucianism, to the doctrines of Confucius; as does Christianity mean devotion to the principles of Christ, while devotion to the principles of a church can have no better name than Churchianity; and I hold that Christianity and Churchianity are as far apart as the heavens and the earth.

Christian or Christian signifies corresponding to Christ, or resembling Christ, or derived from Christ, or in any way connected with Christ. And if Christ is nothing but the proper name of a certain man, then Christian means simply a follower of that man. But Christ is not strictly the name of a person; and true Christianity is therefore not a merely personal religion, whatever the church may be.

Christ is an adjective expressing the quality and characteristics of the inspired teacher. It comes from the Greek, and in Greek it is not a proper name, but an adjective which may be applied according to merit. Yet it has been so universally applied to Jesus that many suppose it to be his proper name, though it is simply a title of honor applied to him, which might also be applied to others if they were deemed worthy. The word does not confine us to Jesus or the church. On the contrary, Jesus himself would tell you to go forth in freedom and find all the Christs you can in history, and when you have found them, to give them love and honor and assist their work—to go on the line of duty until you become, if possible, a Christ yourself.

This word is like other honorable titles. When we say Alfred the Great, or Alexander the Great, the word Great becomes a part of their distinctive name, although it is simply a common adjective. We say Alexander the Great, as we say Jesus the Christ. Thus we distinguish the one from all other Alexanders, and the other from all other Jesuses, for there were many of the name of Jesus, but none who were great like him. It has now become practically a part of his name, for every one calls him Jesus Christ. So in the case of the greatest emperor that ever ruled in France, a nobler man than Bonaparte—the Emperor Charles in the eighth century—he was preeminently Charles the Great, and Great became a part of his name, for he was called Charlemagne, which is the equivalent of Charles Magnus, or Charles the Great. You understand that Christ is not a personal name, although it may be connected

with the name of Jesus, and hence the Christian is not necessarily a follower of Jesus, unless he shall recognize him as his Christ. That which truly constitutes the Christian is the following of inspired teaching—the highest teaching of heaven to mortals. Who are the highest teachers is a distinct question. The word Christ is a very noble word. There is no grander title under heaven by which we can assume our proper position and present ourselves before mankind in the most dignified and worthy manner; and for one I am not willing to surrender this advantage. It has been a tower of strength to the apostle church, which has claimed to be following Christ when it was really following Constantine, and drawing its inspirations from the barbarisms of Moses.

In like manner the physical process of anointing which carries with it the magnetism of him who anoints and leaves the oil to retain it, corresponds to the spiritual process of anointing or imparting spiritual power. And this process is peculiar, as it differs from inspiration, which may be transitory. The orator or poet may be inspired to-day, and to-morrow in the gutter. The medium may be grandly eloquent, but when left to himself puerile and unreliable. Thus inspiration is variable and unequal, and comes to many; but the anointing which makes the Christ is a permanent development of the Godlike elements in man, possible only with those who have been born with the noblest capacities. It becomes a part of his nature, and never leaves him. (He works with God in all things, and becomes a safe and reliable leader for humanity.)

In this we see that Jesus was not merely an inspired medium, but a true Christ, or Messiah—a man representing the divine elements and fitted to call men up to the divine life.

There were three anointed ones before him in Palestine—three grand, inspired leaders—but none equal to Jesus in the divine element of love that works the world's salvation. Isaiah, Elijah and Daniel had each a grand inspiration, and in some respects I believe that Elijah and Daniel were perhaps as highly endowed as Jesus; but in that element of divine love which is worth more than all other qualities and powers, Jesus was preeminently above all men, and as such he was recognized and honored by those who surrounded him, and I believe what they say.

They were not weak and credulous men—not one of them. They were close observers, sound in judgment, and elevated in their aims. Brave as lions, and thoroughly honorable and disinterested, their testimony to his character, sealed as it was by their life-blood, is the highest testimony that can be given by human minds. I accept their disinterested testimony, and I know it to be true, aside from their testimony by my own investigation of the character of Jesus as a living spirit and power among spirits and men to-day.

I know that a grand work was done by those gifted and great spirits, Confucius and Buddha, but I propose to show at the proper time that their work was incomplete, was not a full-orbed Christianity, such as came by Jesus, and that the finger of God has written on the human constitution in greater amplitude the same laws which were expounded by Jesus. Yet, if the memory of his teachings and life were blotted out, although we should lose a vast moral power and fall into a lower stage of development, I could read the same divine laws in the human constitution.

To understand that this grand religion of nature, of science and of inspiration is most properly to be called Christianity, and that there is no other proper name for it, let us look at the original word, and its analogues in the Greek. Christianity comes from the Greek word *Christos*, which is the translation of the Hebrew *Messiah* (Messias or *Mashiach*). These words alike mean the anointed one. Kings, prophets and high priests were consecrated to their office by anointing. The anointed one, therefore, means the one chosen, ordained, crowned or consecrated to a high office.

The prophecies of Isaiah, David and Daniel had long promised the Jews that their great Messiah or anointed one should come. The line of prophecy ran far back.

The Jews were, therefore, expecting their Messiah, and were probably influenced, also, by the promise of Isaiah that a Virgin should bear a son and call him Immanuel, and a few faithful men and women who could realize the spiritual greatness of Jesus recognized him as their Messiah, and called him Jesus the Christ, and with those few followers in that sink of iniquity and violence, where no man's life was safe from the mob or assassin, he inspired a zeal and devotion which impressed the best of the Jewish race; and afterwards, by their earnest eloquence and courage, facing death, overturned Paganism, took possession of the Roman Empire, and finally of all the leading civilized nations of the world, with the grand inspiration of that young carpenter who died before he had attained the prime of life. I need no better evidence than this of his greatness and divine inspiration, for the great men of history are those who make a great impression on mankind, change the destiny of nations and originate new eras.

Such was he whom history calls Messiah, Christos, or Christ, because he was what those words mean, and, as language is settled by usage, we cannot now change the usage of centuries or cease to recognize him as Christ.

I am simply speaking of his name as a literary question. It is the noblest of names given to the noblest of men. *Christos* is a closely analogous word, and many in ancient times called him *Christos* and his followers *Christians*. *Christos* signifies upright, worthy and good. *Christos* means a prophet, and Christelias to prophesy, and prophesying was a conspicuous part of early and true Christianity. *Chreosmos*, the oracle or divine response, and *Christma* is the anointing oil which was anciently freely used on Christian converts, and still continues to be, in the unction of the Roman Catholic Church.

Thus *Chreos* or *Chris* is the Greek expression for that which is just, good and beautiful, or which comes from heaven; and the word *Christos* was so closely associated with divinity that it was often applied by the Greeks to Apollo and other gods. *Chreos* or *Chreosmos* signifies anointing, and Christelion the anointment, and the words *Christma* and *Christm* are used for the oil of baptism, ordination and unction, which was anciently used all over the body, and not confined to the head.

Christos or Christian means similar to Christ, and as the word Christ is well grounded in our language, as its noblest adjective, and Christianity means the following of a Christ in his instructions, the attempt to live in accord with the Divine law which he expressed—all lives of perfect love, duty and heroism are, therefore, properly called Christian, and I cannot lay aside that word, for it expresses the perfect ideal of all that is to be admired in life. I cannot surrender that word to the bigot or sectarian. We cannot spare it, for there is no other word we can substitute for it. If we abandon that word, we impoverish our language very much as if we should strike out the dear word mother, and substitute maternal progenitor. There never has been and probably never will be, another such word as Christianity—a word coming from the times of trial, struggle and martyrdom for truth, which expresses all that man can do and dare by heroic courage; all that men and women can do, in lives of service to the poor, the ignorant, the barbarous; all that heroism and love can do in cities infested by plagues and fevers; all that patient love and kindness have done in feeble suffering wives, to bear without complaining the brutality of drunken husbands.

Language would utterly fail to depict the glory of the Christian lives of love in tens of thousands all along the centuries, from the times when they were hunted like wild beasts in Asia Minor, and slaughtered in the valleys of the Alps, burned at the stake by the Inquisition, and massacred by thousands all over France. All along the fifteen hundred years of persecution and darkness—persecution inflicted mainly by the church, Christian love and heroism shine like stars at night, and teach us the grandeur and loveliness of human nature when man is inspired by heaven, and follows in the pathway of Christ.

Having settled the meaning of Christianity, let us ask if Christianity has a historical record as well as Churchianity.

The record of Churchianity is known of all men as well as that of Tamerlane, Genghis Khan, or Napoleon, for it is a record of power, splendor and crime; and blood-sprinkled splendors have always been known, studied and admired all over the world; but the record of true Christianity has not much on which historians love to dwell, for it is a record of the humble virtues unknown to fame—of wives and mothers living and dying for their children; of solitary students giving their lives for a wisdom to which the world would not listen; of profound and independent thinkers like Roger Bacon, living in peril from the barbarians of the church; of brave and honest men imprisoned in the dungeons of the church, or burned in its fire before unyielding mobs of priests; of noble souls like Socrates and Hypatia, overwhelmed by brutal mobs while on earth, but shining out from the blackness of history like stars in the midnight sky. It is a record of men and women who have dared all things in time of pestilence, when the plague was a terror indeed, ravaging like a prairie fire; of patriots who have stood for liberty against imperial tyranny when resistance was certain death; a record of the hunted and outlawed, hiding in caves, forests and deserts; a record of millions slain in battles, slain in prisons, slain by fire because they dared to follow the precepts and example of the Christ of Palestine. Oh! what a mighty army of martyrs has followed the glorious path of the great martyr of Calvary. For as it was in the beginning, so it is now; but thank God I do not think it will continue one century longer. The world of Mammon is at war with the world of Christ. It was once a deadly war, as fierce as that of the tomahawk and the bow, but the war is nearly ended now. No Quaker will ever again be hung in Boston; no witch ever burned in England; no Bruno burned in Rome; no Galileo sent to the dungeon; no Servetus burned by Protestants; no worthy citizens will be either hung or burned for heresy by the Episcopal church; no Episcopal Church will lend its sanction to the men who would imprison and hang a Washington if they had the physical power; no papal church will let loose the dogs of war upon an amiable and peaceful race in Mexico and South America; no wealthy and powerful nation will be ruined into desolation as Germany was by the thirty years' war.

These things can never be again, for the power of the political church is broken forever; crushed and confiscated in Mexico, robbed of the papal sovereignty in Europe, and soon to be disestablished in England. The earthly power that Constantine established; the national church, the political church, the tax-gathering church, the heretic-burning church, is dying—dying—passing away forever, for there is no resurrection to a buried falsehood; and the grand, commonwealth of Christ is coming in its place; the commonwealth of him whose realm is not of earth but of heaven; the grand original Democrat, among whose true followers the leader, the great man, the first in rank, is but the servant of the people, ready, if need be, to wash the feet of the humblest disciple; wearing no crown, carrying no sword, gathering no taxes, showing no learned pedantry, making no long prayers, shunning no truth, loving all men, and ever ready to help; but loving especially his ascended brethren, who come from heaven to bring that immortal life and healing power for body and soul, which is expressed in unlimited love, the love that beams from his countenance and tells all men he is their friend. That is the mark of Christianity. If you cannot see in a man's face that he is your friend, your reliable friend, he does not belong to the realm of Christianity, but he may belong to the church of Constantine, which has so often feasted its eyes on the death agonies of Christians, and on battlefields where patriots were slaughtered.

How few ever reflect seriously on the fact that Jesus Christ never founded a church, nor gave a hint for any plan of church organization. Church organizations arose spontaneously among the heathen, and in a semi-barbarous society, pervaded in every generation by the agitations of blood and plunder, and thus the foundations of the church were laid in superstition, violence and moral corruption. And at the end of the third century this seething mass of superstition, with its vast array of bishops and priests appeared to Constantine a stronger organization for his purposes than the old pagan priesthood.

This man Constantine was a magnificent criminal. He had destroyed his three competitors for the empire; he had murdered his wife and his most promising son, his brother-in-law and his young nephew of only eleven years. He was a prodigal and a glutton as well as a murderer, and in his maudlin brain he mixed up Jesus Christ and Apollo—having Apollo on one side and the name of Jesus on the other side of his coin; but when he leaned to the church, he was recognized as a Saint, fully endorsed by St. Jerome and by Eusebius, and canonized as St. Constantine by the Greek church. He gave a start to the papacy by giving the palace of the Lateran at Rome to Bishop Sylvester; and when he called together the first universal council of the church, the only universal council but one, he was surrounded by a mass of moral corruption equivalent to his own character. It was this council, dominated by this man, which struck down the only rational Christian among them, the exemplary Arius, who was born 1500 years too soon for his own welfare, and laid the broad foundations of the church on permanent and impressive hostility to the church of Christ; devoted to war instead of peace; to ostentation and tyranny instead of humility; to persecution and hate instead of love, forgetting every principle taught by Christ and quarrelling with warlike and ferocious zeal about the nature of the Trinity as the only theme that interested them. Effects are always like the causes, and Constantine with his Ecumenical Council at Nice was the head of that apostasy, which has persecuted Christianity wherever it appeared, warred against science and held all Europe stagnant in the dark ages, when civilization was saved by the Mahometan power. It is to Constantine, and not to Christ that we are indebted for the establishment of Sunday in the place of the old Sabbath, and modern Churchianity in this, prefers Constantine to Christ.

But was Christianity annihilated when Constantine established Churchianity, with its priestcraft, its Sunday laws and its religious wars? Not at all. It was outlawed, but not annihilated. Far away from the pomp and corruption of cities, Christianity lived in humble, faithful souls. The Paulicians, the Albigenses and Waldenses sought in vain to live in peace as rational Christians free from superstition; and the whole power of the church was brought to bear for its utter extermination by sword and fire. It is too horrible a narrative to be recited now. Never since human events have been recorded by historians has there been anything so thoroughly and entirely diabolical as the persecutions of Christians by the church, extending from the time of Constantine to the 15th century. The murder of Hypatia at Alexandria in the 5th century by a mob of ferocious priests, who tore her body into pieces, is a single instance from which we may learn the spirit of the church of Constantine. But the tiger of the 5th century has lost his teeth and claws, and some believe that he may yet become a lamb; that Spiritualism will complete the change that science and democracy have begun.

I have now shown that the church with all its peculiar doctrines and ceremonial institutions, which are preserved to-day in Boston and throughout Christendom, was founded not by Christ, but by a crowned criminal, as a political institution embodying principles, laws and customs exactly the reverse of those of Christ—hate instead of love, war instead of peace, avarice instead of fraternity—and constituting therefore a grand apostasy, and yet in that apostasy stealing the

name of Christ with a profound hypocrisy, and borrowing therefrom the lustre of early Christian history and the Divine aroma of those God-like principles, which the church never allowed its followers to obey except by debasing them with corrupt superstitions, while it everywhere pursued the honest followers of Christ with sword and cannon, with gibbets, prisons and fiery death.

But Constantine, the lecherous and gluttonous murderer, was not the intellectual founder; he was only the political organizer of the church, who seized upon that mass of pagan superstitions in which Christianity had been immersed and drowned, and surrounded them with the panoply of power; fastened the church upon society as the old man fastened upon Sindbad the sailor; linked together the priest and the soldier as twin brothers, and bound together in an all-conquering Trinity, the cross, the bayonet and the sword, and it is only the 19th century that has begun to dissolve that unholy Trinity.

Constantine, I say, was not in any sense the author of churchly institutions, nor have they any real father. They are the accretions of ages, like the delta of the Nile or the delta of the Mississippi, or like the rocky strata of the globe, the origin of which is lost in primeval night. Four thousand years ago, that which is called holy in Boston now, was the holy doctrine of the ancient Hindoo.

We may trace the origin of Churchianity back not only five thousand years but twenty thousand; for the very institutions and creeds which are honored and worshiped to-day in Boston are older than the Jewish Christ; older than historic Jerusalem itself, and seem to have sprung like the ancient polytheism of Rome and Greece, and the fetishism of Africa, like rank weeds and wild flowers from the rich soil of human ignorance and human corruption.

Asia had its Christ long before Jesus, and nearly all the distinguishing characteristics of the Christ of Palestine, and America, too, had its Christ and its virgin mother, and nearly all the cardinal doctrines of the church, thousands of years before America was discovered, and the Catholic priests in Mexico were shocked and astonished to find that in their conception the Devil had established a church there, which was almost a perfect counterfeit of the church of Rome, with altars and temples older than those of Christendom, and with records running far back beyond the time of Christ, beyond the time of Moses, and beyond all that has ever been known to the conquering Caucasian race, with its European Church, which is distinguished from the old church of Asia and the older church of America, not by any nobler or purer principles, but by the fact that it originated in the military power and universal corruption of the Roman Empire and true to its parentage it has attained a grander military power and a more ferocious cruelty than any great church that ever swayed the destinies of a nation.

Let us look at the Christ of India, the Christ of Palestine and the Christ of Mexico, and determine if we can, how it is that a certain form of religion has come upon each of the four great continents (for Africa, too, had its image of Christianity, but not so distinct and complete as Asia and America), and how this form of religion has assumed the same essential character all over the world, and how, too, it has everywhere been debased by the church and by political power; and then learn from the wide survey of the world what there is of religion; what there is of Christianity that is true and eternal, and worthy of our love and worship. My time is limited and I can scarcely give a bird's-eye view of the world's Christology.

The Asiatic or Indian Christ flourished so far back that history cannot say whether he was one thousand or three thousand years before Jesus Christ. The Roman priest would like to belittle Hindoo antiquity, because they find their Pagan Romanism only an imitation of something many centuries older, but the researches of Max Muller, Jacotot and others, have traced the Christ of India back from two to three thousand years before the Christ of Palestine. His name was Krishna or Christna. He was glorified by the ancients with far more splendor of language than was given to the Christ of Palestine, whose Biblical history seems a tame copy of the Hindoo eloquence.

They say: "The Divine Paramatma shall be born of a virgin, who shall be fecundated by the thought of Vishnu."

"There shall be strange and terrible sounds in the Heavens, in the air and on the earth. Mysterious voices shall warn holy hermits in the forest. The celestial musicians shall chant their choruses. The waters of the seas shall bound in their deep gulfs with joy, the winds shall load themselves with the perfume of flowers. At the first cry of the Divine Child all nature shall recognize its master. In the early part of the Chotonga shall be born the son of the Virgin."

But the virgin mother herself was born also of a virgin mother named Lukme under the control of Vishnu, and when the virgin daughter, Devanagrey, attained the proper age she was overshadowed by Vishnu in person and made to conceive the holy infant. When he was born she was miraculously taken out of prison to a shepherd where the shepherds bowed down and worshiped him. The tyrant of Madura tried to have him put to death, but was miraculously foiled, and volumes have been written of his glorious, miraculous childhood and youth. At the age of sixteen he went forth preaching and performing numerous miracles, healing the

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HEAVEN.

What Is It, and Where Located?

The earliest mention we have of heaven, is in Genesis: "And God called the firmament Heaven." But as this book only places the first advent of man about six thousand years back, and as archeology and the revelations of geology produce evidence of his appearance at least one hundred thousand years back, we are inclined to reject the former as having any value other than to indicate the early efforts of the human mind to solve the problem of creation.

Jesus taught his disciples that heaven was within them; thus suggesting that it is more a state than a place.

There is an innate desire within every human breast for a better, higher, holier, and more perfect life; a world where the anomalies of the conditions that obtain in this life shall find no place; but where justice, equity, truth, and fraternal esteem shall be the rule, and not the exception; where merit alone shall be rewarded with happiness, and where cunning, deceit, and selfishness, in all their multitudinous guises, shall be at a discount.

VARIOUS CONCEPTIONS OF HEAVEN.

The man of faith looks for such a place in the life hereafter: the New Jerusalem, the City not built with hands; while the practical man seeks to build up a heaven on earth, and uproot evil by establishing laws of equity and justice between man and man. And we may safely and reasonably assume that this longing desire to uplift humanity from mental slavery and selfishness, which made laws that looked upon might as right, actuated the hearts of the most enlightened in ages long past, ere the art of recording the actions and customs of nations and tribes was developed; when the human intellect was just dawning, a time when the strong made slaves of the weak, and crushed them into the dust of the earth. To this period we may reasonably assign the time of the development of the heaven idea, or a place of reward and freedom from the evils that surrounded men. The object in view was to infuse a more just and charitable feeling within the heart, and thus induce the strong to shield and protect the weak and infirm.

In order to make their teachings effective, it was necessary to depict this heaven, this prize, as a place where existed all that the native mind set most store on and yearned for, as being best calculated to yield them the greatest happiness. Thus the Indian longs for the "happy hunting ground"; the tribes of the sandy desert, for the cooling draught, the luscious fruit and the shady palm tree; the sensual Arab longs for all the luxuries of the Eastern clime, and a splendid harem; the Jews, for their deliverer, who will restore them to their native land and city, Jerusalem, for ever. The poor toiler, with aching limbs, half-starved constitution, impoverished home, half-clad children crying for bread, yearns for a happier home, where pain, disease, and sorrow cannot enter; where the tears shall be wiped away from all eyes, and all shall be at rest.

This in time developed a priesthood, whose sole object and interest was to study human nature, and apply in the most effective way their doctrine. These quickly discerned that rewards were not sufficient to induce the human heart to forego selfishness, and aggrandizement, and that in order to make the scheme complete they must manufacture a complement to heaven, where all that the native mind dreaded most would be inflicted on the unfortunate victim. Thus the abode of the wicked in ancient theology was different in nature from that of the present day. But the object in both is identical; viz., to accomplish by fear that which they fail to do by moral suasion.

The Greeks had their "hades," from which led two paths, one to Tartarus and one to Elysium. The former place was depicted as a place of "exquisite suffering for each offender, starvation, with fruits and food only a half's breath beyond reach; and a burning thirst with unquenchable water gushing past." There, also, lay the "old earth-giants, transixed with thunderbolts, like mountain masses half-concealed by cinders and lava. The furies are seen in the darkness by the light of the rivers of fire on the banks of which they stand." The latter place was represented as an abode of inexpressible joy; where abundant-flowery fields, luscious fruits, fragrant breezes, social happiness in friendly reunion, and harmony pervading the whole.

From Egypt we get the doctrine of physical resurrection, and in order to enjoy it the body must be embalmed. But before this could be done it must be carried over the "Lake Styx," at night, by the ferryman, Charon, to the judges of the dead; where all his good deeds were balanced against his evil ones. If the latter predominated the body was refused the honor of being embalmed. Therefore, the soul being without body, it must either perish or wander about in darkness. This, to the Egyptian mind, was a most fearful punishment, and acted as a strong incentive to live a righteous life.

Christianity has adopted the resurrection of the dead, has changed Charon for Christ, hell for Tartarus, and Paradise for the Elysian Fields.

The Roman Catholic has taken a medium course, and wisely reserved a place of probation for the wicked, from which, by the intercession of the priesthood, they may ultimately emerge, and gain heaven.

In the infancy of astronomical science, the earth was supposed to be the center of creation, around which the sun, moon, planets, and stars were made to revolve, and do homage. The earth was thought to be a large plane, of unknown extent. In these unknown regions was ample room for the play of fancy to locate the abodes of the dead. Hades and hell were thought to be located underneath, and within its cavernous, fiery depths.

The Persians thought that a chain of inaccessible mountains, two thousand feet high, surrounded the earth preventing any one from falling off.

Heaven has been located in various places by various nations. To the Caledonians, the realm of shades was located in cloudland. The Laplanders locate their heaven in the pure regions of the aurora borealis, the streamers being the play of the departed. That of the Platonists is located in the space between the earth and the moon. The Manichæans thought the departed went to the moon, where their sins were washed away; and then in the sun to be purified by fire. The Aztecs and Incas regarded the sun as the third and highest state of future existence. Others have had their own imaginary pure, white island, and flowery groves situated in unexplored lands; while the Hebrews thought the sky to be a solid arch, studded with stars, beyond which dwelt God and His angelic hosts; and this idea has been adopted by Christianity.

Just so long as astronomical science was

unknown, just so long could a designing priesthood fasten their myths on mankind. But as soon as man began to investigate the motions of the heavenly orbs, he set aside the teachings of the Church, declaring them to be false. Through the investigations Galileo made, he was convinced that the earth is not a plane, but a spherical body turning on its axis once in every twenty-four hours, thus producing day and night.

THE TESTIMONY OF ASTRONOMY.

The Church, alarmed at the announcement, seeing their theory in danger, sought to kill the young astronomical child in its infancy, by making the old man pay for his temerity by going on his bended knees and recanting; a hollow mockery which no one felt more keenly than himself, for no sooner had he regal'd his feet than he exclaimed with just indignation, "And still it moves!" The truth will assert itself—despite the most strenuous efforts of either priest or pope. Others attracted by the announcement presented the wondrous work, and the labors of Copernicus, perfected by Kepler, demolished the last remnant of the ancient theory, and the world began to live a new life. Ultimately it became an "universally-acknowledged fact, that the sun is the center of the solar system, and that the earth is but an insignificant member, a mere dwarf, compared with some of its brothers. Thus the crystal vault of the heavens was demolished; while the science of geology completed the ruin of the whole fabric, when it showed that the earth was not a hollow shell in which a hell could be located, but that there is strong evidence that at its center resides the heaviest metals, and that the caverns of the volcano are nothing near so large as is required by the hell-theory. Nay, it even pushed its work into the very citadel of the priesthood, and showed that the genesis of the world, as given by Moses, is false and misleading. "Drowning men catch at straws," and, also, self-interested bodies will invent new theories when the old ones are no longer tenable. And now that the earth is proved to be a spherical body revolving in space, and speeding as its orbit at a tremendous rate, so that the crystal vault theory beyond which was located their heaven is no longer tenable, they console themselves with the illusion, that "all things are possible with the Lord"; and, not to be destitute of a heaven, they teach and sing of it as being "far beyond the highest star."

What does this imply? Light travels at the amazing rate of 186,000 miles per second; or in round numbers, 6,000,000,000 miles per year; and when the best mathematical measurements have been applied to these distant orbs, the result is that the nearest of them is nearly four times this distance, or in other words, it takes the light of the nearest star between three and four years to reach our puny earth; and that of others, all visible to the unassisted eye, eight, sixteen, thirty-two years, etc., etc.; and with the assistance of the telescope, hundreds of thousands, which lie too deep in space for the unassisted eye to discern are discovered; and that with every increased power, the telescope does but reveal more wonderful depths, so that the soul stands amazed and awed before the majesty, immensity and infinity of the works of creation, man is permitted to gaze upon, and a deep reverential awe possesses his whole being for the power that controls and rules the whole, a reverence that the tight-laced sectarian is a stranger to. Such, then, is the profundity of creation, that the person who suggested that there are stars so remote that it will take their light a thousand years to reach our earth, is not only possible, but highly probable. Then, if no boundary line of creation can be found, where is this heaven located? But, supposing, for argument's sake, that such a line does exist, that far beyond the power of the ablest telescope is a line where creation ends, and heaven is there, what must be the time occupied by the soul in reaching it? The journey itself must require an eternity to accomplish; but the mind fails to conceive such. It is, in fact, a misnomer to set a boundary to infinity; and so the sensible mind turns away in disgust from all such sophistry, and says within his own mind, "I will have none of it."—*Alfred Kitson in Medium and Day-break.*

Skeptical with Reference to Materialization.

To the Editor of the Religio-Philosophical Journal:

I read with great satisfaction in your issue of October 17th last, the editorial upon materialization; it should be read by all Spiritualists throughout the length and breadth of the land, especially by those who follow that ignis fatuus called materialization. I think it would make them pause, and look back over the brambles and quagmires which their feet have traveled in their efforts to follow witherover that false light led them.

I have among my acquaintances some warm-hearted Spiritualists, who have seen the materialized forms of members of their family at the dark séances of professionals. Upon only a slight cross-examination of them, they have readily admitted that they could not see the features distinctly, but thought they could recognize them by their general appearance!

One of the cases to which I refer, was the description given me of one Dr. McPherson, who was said to have passed away at Memphis, Tenn., and who appeared at the séance of Holmes, the professional, during the Centennial in Philadelphia, and was recognized by persons present, who knew him in earthly life.

My friends knowing that I doubted the power of the immortal to put on the mortal, and clothe themselves again with flesh, urged me to go to the Holmes' séances, and see for myself and be convinced. To accommodate them, I went, and finally had, with three friends, a séance with those worthies.

Amongst those who exhibited themselves before us, was the great Washington and Lafayette. Not having had the pleasure of the personal acquaintance of either of those gentlemen, I could not say whether they were fairly represented or not; but next, following, came a youth, who was represented as a relative of one of the ladies of my party. The lady did not recognize him, which I thought might be owing to the fact that he had borrowed the mustache and whiskers from Lafayette, which were quite black. Finally the veritable Memphis M.D., McPherson, made his appearance. The description given me of the Doctor was vivid and earnest, so much so that I recognized him as soon as he appeared between the curtains. I beheld the form of an old man, whose trembling limbs could scarcely bear him up, while his cracked and tremulous voice announced to me that he was a relative of mine. (I said to myself, so are all the children of Adam.) I at once took in the situation and played the venerable Doctor for all I could get out of him. I recognized and admitted him into relationship; told him the locality where he had lived and passed away, which was at the

corner of two streets, that are distant from, and run parallel with each other—all which he said was so.

Finally, the Doctor thinking, perhaps, that he had a credulous one to deal with, extended his hand towards me, which I suddenly took hold of, and I think I am safe in saying that this little grip caused Mr. Holmes several days of pain. The hand I seized did not dissolve in mine, but, on the contrary, it took a hard pull to wrest that bunch of flesh and bones from my grasp.

I do in all kindness submit to persons who patronize dark séances for materialization or any other purpose, the question: When you are deprived of the use of the sense of sight, or use it in the weird light supplied sometimes to these dark séances, do you think you are in a proper condition to relate what you saw upon such an occasion? If you think you are, do you think that any unprejudiced person in the possession of all his senses, will accept your statement of what you saw at such a time, and under such circumstances as indubitable?

I judge by what I know, and in the light of my experience, I deny that the professional mediums who preside over these dark circles, have ever produced materialized spirit forms. The darkness and the weird light are only cloaks used to cover their deception. I do not except a single one of them. Nearly all, or perhaps all that class of professionals, have been from time to time exposed. There are some now doing a successful business in that line, who, although they have been caught playing the spirit, have thus far escaped exposure.

No doubt dark circles are demoralizing and injurious to all who frequent them. They don't hurt the medium, for he or she lives in the tainted elements that are drawn around them in the furtherance of their business; but the altars are injured. It is not a proper place for any sensitive person to be found; better, far, that the business of the mediums who carry on this (to say the best of it) questionable traffic, should be broken up, than the cause should be compelled to bear the odium which that class of mediums have heaped upon it, and who are now still continuing their nefarious work. With the experience of the past before us, it would seem the time had come for our friends to feel the necessity of letting these people alone, and ceasing to go into their dark circles, there to play the automatons by the hour, without being allowed to move hand or foot, except by order of the mediums. 'Tis principles, not men, that we should sustain.

CARROLL.

The Views of an Eminent Methodist on Faith Cures.

There was a large attendance at the "faith-cure," or divine physical healing convention in Chicago [last Dec.]. The silent, respectful interest manifested by people in general may be judged by the related fact that 200 rose when asked if any present had ever been "miraculously healed in answer to prayer." Over thirty rose when asked if any had been cured of "organic disease." Epilepsy, rheumatism, direct stages of pulmonary consumption, paralysis, defective sight, stubborn nervous exhaustion and other desperate physical ills were repeatedly named as those from which the witnesses had been delivered. The impression made upon us, and unquestionably upon all honest observers, was that of profound respect. While we do not interpret the scriptures as do the leading healers, yet we were filled by intense conviction that these people live very near to the Lord Jesus. Indeed, it was repeatedly said by the chief exponents that physical healing is always accompanied by remarkable spiritual power. Several of the witnesses said that during the progress of their spiritual faith growth which culminated in their physical cures, they did not pray primarily for their bodies. They said disease reduced them to despair, in which they threw themselves utterly and unconditionally into God's hands, and then received an overflowing blessing—just as all surrendered sinners do. Then, in the glow and resurrection of faith, they recognized Christ as Redeemer of body as well as soul. In the old historic order Christ first had said to them, "Thy sins be forgiven thee," and second, "Rise, take up thy bed and walk." We do not wonder, when Christ speaks conscious pardon to a man, that the instantly enraptured sinner feels that his spiritual healer can do anything, and that when he consents to save a soul he will willingly add the really lesser gift of bodily benediction.

Far be it from us to mislay the power, benevolence, and love of Christ. He can physically save an epileptic, and did so when on earth. He is willing to open blind eyes, and he often did so. He can raise even the dead, and actually did so before he himself rose from the dead to prevent our faith from being vain.

The real question is, Does Christ propose to heal diseases in the dispensation of eighteen hundred and eighty-five? "Divine healers" say yes. We doubt it, and thereby go into the category of those who "believe and live far below Christian privilege."

That Christian physicians are unnecessary, to even faith healers, that resort to medication is distrust of Christ, that pain is but a diabolical temptation to lure saints into distrust of Christ's power, we cannot believe. It is a question of interpretation of scripture, and testimony from sincere believers in their own cures does not settle the question. That Christ has power on earth to forgive sins we know from personal and contributed experience. "Experience" in personal divine physical cures is not analogous or conclusive. Correct diagnosis of soul-ills is instinctive to man when awakened by the Spirit, and while the entire rationale of his cure may be a mystery, the fruits of cure are palpable and conclusive to the patient and his friends. Medical diagnosis is quite another matter, upon which eyes in curative annals, the lore of scholars, and even personal patients, differ disastrously. That thousands of men in receipt of glorious spiritual blessings have palpable physical ailments also is no matter of doubt. That supposed paralytics have come into possession of motive power subsequent to prayer is probably true in many instances. At the same time it is true that unguarded patients supposed to be paralytics have walked out of a burning building as an alternative to death, and that insatiable has often been shocked by emergency into instant activity, is equally doubtful. In a constructive sense, God has helped all these classes, either in answer, or not, to prayer.

The vital conclusive question is, Has God all along authorized saints to ask for physical miraculous cures, just as he wishes all penitent sinners to ask pardon? In other words, Does God cherish physical universalism, and has the church fallen into the faithless slough of "partialism" as the universalists say?

We respectfully answer, no. If we are wrong, we are sorry for Luther, for John Wesley, for John Fletcher, for Melancthon, for Alfred Cookman (even though his brother

is in the modern movement), for the sainted Edward Thompson, for Gilbert Haven, for Bishop James, for hosts of grand men, and particularly for clouds of holy women, whose ills would seem to accentuate their faith into due exercise, in view of the pangs which crown the mother with pathos, and glorify her all along the path that began at Bethlehem. If this divine healing is correct Christian doctrine, one can but wonder that there is not now and then a glimmer of the truth in the experience of some of the saints whose record needs but this element to prove that they were indeed but a little lower than the angels. We do not intimate that the rich, honored, learned, and socially prominent ought first to have learned this alleged truth, for that would reverse the gospel order in which God reveals himself to the lowly. Our point is saved by the fact that honored and elevated saints in the church are as eligible to unusual revelation as are the poor in pocket. The test is in the lowly heart.

With all sincerity and humility, we were almost pained by the spectacle at the convention, which in its personnel included many friends as to whose sincerity we would pledge limb and life. Bound by logical and theological and scriptural conviction, we could but lament the drift of evidence by the size and tone of that convention, which is but one in a series current in many cities. That the witnesses were sincere, and the candidates for healing were equally so, is but a fact significant of the danger to all faith when the relapse and collapse come. Christ did indeed heal the bodies of men, and thus healed their souls. He had the power to preserve his patients in soul and body, and the body for the sake of the soul and the miracle in both. Christ has equal power in 1885, but—does he propose to exercise it? Has he promised it? Is it in his plan? Can it be put into his plan? Have these modern faith cure authority and indemnity when they preach it? We are almost rebuked when men like John Cookman, and at least four Rock River pastors and others accepting the doctrine, were in that convention, yet if they are right the light has not come to us.

While looking on prayerfully and honestly, we wondered whether good but unconverted men have like questionings when they observe and study our regular revival altar services, and query whether "these people (we) are right." Of course we know we are right, and that sinners are being converted. The suggested analogy illustrates the honest difficulties some men have as to spiritual cures, and how we ought to do our work "decently and in order." We can but hope that if these growing faith-cure conventions are proven to be overenthusiastic and mistaken, the reaction will not discredit the revivals for spiritual purposes which have so enriched earth and heaven.

Many who live near to Christ, and who know he has come to them, believe that he will presently appear on earth. The literalness with which God has rewarded the faith that results in personal communion induces them to place literalness in scripture passages that relate to his "appearing" and "second coming." These "adventists" are the more earnest because of their very personal sense of Christ's love and presence. So is it, as we have said, with these believers in "divine healing" of the body. They regard their conscious, priceless, glorious, spiritual Christian experience as divine sanction of their faith-cure doctrines. Singularly, but logically enough, these curists are, as a rule, "adventists" also.—*Northwestern Christian Advocate.*

THE EXISTENCE OF GOD.

To the Editor of the Religio-Philosophical Journal:

In looking over the columns of the JOURNAL several weeks since for something to read, my eye caught the caption heading this article, and I stopped to see what it meant. In few words the writer stated his case, to wit: that he was in a quandary, perplexed, and drifting away from a long cherished belief in the existence of God, and soliciting aid. All candid and thoughtful minds, I suppose, have felt at one time or another the force of the evidence implying "design" in the adaptations observable in nature; but then, as the writer suggests, there is the difficulty in the assumption of an infinitely intelligent and all-powerful Creator, existing antecedent to, and independent of, nature, of "involving a greater wonder" than the one we seek to solve. "Is there a way out of this difficulty?" the writer asks. It seems to me this question is pertinent and worthy a careful consideration. Who can answer it? Among your correspondents are earnest men and women of cultivated intellects who favor us now and then with interesting articles in their way, some of which have an air of being profound; but I do not now call to mind any which answer this question of questions, Is there a God? Spiritualists, however bold and aggressive elsewhere, I think I have observed "flight shy" here. I do not see that Spiritualism in itself considered, is in any way dependent upon the settlement of this question. The future of the soul rests upon its own evidence, and is in no way affected by our theistic conceptions and beliefs. We are most of us beset with our prepossessions, with our inherited beliefs—figments they may be of the imagination, or the no less unsubstantial cruditities of our hasty and superficial reasoning, which we cannot defend, and which we are conscious we cannot defend, and this may be the reason why most men avoid this discussion. Surely no sensible person wishes to be an atheist or an agnostic. Our intelligent beliefs and disbeliefs are forced upon us by the inexorable necessities of a logic we cannot resist. If we are truly open to conviction we must go where the evidence goes. We have no choice in this matter.

May it not be that this great theme is wholly unsuited to our capacities, hopelessly and forever beyond the grasp of an intelligence short of the Infinite? Doubtless it is worth while to know, if we can, the natural and impassable limitations of the human mind to the end that we may confine ourselves in our inquiries and investigations to subjects adapted to our capacities. But if the phenomena of the trance state or clairvoyance, and kindred out-croppings, be accepted as verities, such knowledge is, perhaps, unattainable; in such case, no one can tell how much is latent or potent in the human soul. But, conceding this, the question remains: Is the Infinite cognizable in any wise by the finite mind? Obviously the utmost range of our cognitions, however varied and however profound, falls within the sphere of the finite. Beyond this no man can go. Man's capacity in the measure and the full measure of his knowledge, if God be the creator of nature, as of something foreign to and distinct from himself, He is supernatural; but can it be proved that man has any faculty by which he can take cognizance of the supernatural? The sphere of his perceptions, so far as we know, is on a lower and different plane. When he essays to go high-

er he is like a blind man disputing about the colors of the rainbow. Hence, however much he may believe in a power back of nature, it is difficult to understand how he is to verify such belief. Thus much on the score of certainties. But how about a rational presumption in the case, how about the probabilities? There is no end to speculation here, because an essential factor in our problem is hopelessly beyond our reach; the unknown quantity in our equation forever eludes our grasp. How is it possible to determine what is probable or improbable in a realm about which we know absolutely nothing? True we find ourselves in the presence of an intelligence or power, which transcends anything we know of as appertaining to ourselves; but what this intelligence or power is, or what relation such may bear to nature, is a fit subject, indeed, for dogmatizing, but scarcely for rational deduction. The condition of things which bars the way to certainty, precludes the possibility of approximating certainty. So it seems. Our point of observation lies below the plane of our object; we cannot get on the confines even of our subject to ascertain what lies beyond.

If science has discovered natural causes for some of the adaptations in nature, as is alleged, who knows but science may yet discover more, and, in the end, enlarge the field of knowledge until the argument from "design in nature," shall be short of its cogency, and no longer be accepted as valid in the settlement of this question? But in the absence of such discovery, waiving this point, the theist finds himself embarrassed in view of numerous instances in the animal economy, where adaptation is not only absent, but where the indications of mal-adaptation and blunder are patent and undeniable. This is observable in those incomplete and useless organs and parts, transmitted from generation to generation through unknown ages, which serve no purpose, perform no function, minister, to no want, ever seeking development and ever aborting,—as for instance: "In the upper jaws of calves are teeth that never cut; the dugong has tusks that never cut through the gums; the guinea pig has teeth that are shed before it is born; the constrictor has little bones under the skin toward the tail, which have no present use, as they are the remains of hind legs and a pelvis; some whales and fishes have useless bones in the hinder parts of their bodies which are evidently the remains of hind legs; in a certain worm (Anguila) there is a set of shoulder bones in the body but no legs attached to them."—(*Pringle*.) These cases and many more that might be mentioned, militate against the assumption of "design," and it is difficult to see how they are to be accounted for except on the "evolution hypothesis." But, granting a creator, our inability to comprehend the plan of creation, or to penetrate the final purpose of the Supreme Architect, does not weigh much. This is conceded, but this is not the point. The question is: So far as we can comprehend, so far as the evidence is presented, what does it indicate? Does nature furnish conclusive or satisfactory evidence of a Creator?

I have thus in a way argued this case with the object of bringing some of the difficulties distinctly into view which were barely alluded to in the article which has furnished the text for these remarks, difficulties which we all have to confront in one way or another in our reasonings on this subject. Your correspondent's case, I dare say, is the case of many of your readers, the subject is intensely interesting, and I join with him in asking for more light. If among your co-workers and readers there is any one—be he priest or lay man, sensitive or spirit, in the body or out of the body—who is prepared to furnish said light, will such please come to the front?

WM. B. HART.

Greenwood, Ill.

The Uniformity of Nature and the Doctrine of Immortality.

Take, for example, the case of alleged apparitions. I imagine that the tendency in the minds of not a few among us is to ignore apparitions utterly and completely. They are supernatural, and that is enough; they do not conform themselves to the recognized laws of mechanics, optics, acoustics, motion. This is a rebound from the old facility in accepting tales of demonology and witchcraft in pre-scientific times, and it has much to say for itself. Nevertheless, it is scarcely philosophical, and is in no wise demanded by the requirements of science and the conditions of scientific progress. A man may be perfectly orthodox in his physical creed, and yet may admit the weight of evidence in favor of certain alleged phenomena which will not square themselves with physics. Such alleged phenomena are not necessarily in contradiction to physical truth, they lie rather in another plane; they are like two lines or curves in space, which do not meet, and therefore can not cut each other. There are matters of the highest moment which manifestly do lie outside the domain of physical science; the possibility of the continuance of human existence in a spiritual form after the termination of physical life is, beyond contradiction, one of the grandest and most momentous of possibilities, but in the nature of things it lies outside physics. Yet there is nothing absolutely absurd, nothing which contradicts any human instinct, in the supposition of such possibility; consequently, the student of physical science, even if he can not find time or inclination to look into such matters himself, may well have patience with those who can. And he may easily afford to be generous; the field of physical science is grand enough for any ambition, and there is room enough in the wide world both for physical and for psychic research.—*THE BISHOP OF CARLEISLE, in Popular Science Monthly.*

A boy attempting to cross a railroad track in New Jersey, stumbled and fell. Before he could get up the locomotive was upon him and his body was pressed or pushed under the cowcatcher. The wheels did not touch him at all. His body was so firmly wedged between the cowcatcher and the road-bed that it was impossible to start the locomotive either way without killing the lad, and it was found necessary to lift the engine up by means of jacks before he could be extricated. He was but slightly injured.

The Chinese Minister in Washington is over sixty years of age. The only English sentences the Minister can use are: "How do you do?" "Good-by," and "Changpaes is good." He is now, it is said, wrestling with the phrase, "Get 'em up again."

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CHICAGO, ILL., Saturday, February 6, 1886.

High Thinking and Long Life.

A fruitful and excellent matter for thought, is the helpful influence of being inspired and uplifted by good aims. High thinking harmonizes and keeps the spirit healthful and strong, and the soul thus lifted above petty perturbations helps to bodily harmony and health and strength. "For of the soul the body form doth take," said the intuitive poet, Edmund Spenser.

Great truths live, and to hold soul and mind and act in unison with these eternal realities, vivifies the body, and gives added length of days, years of usefulness, self-help and enjoyment on earth. It is not merely length of bodily life, but long power for good work, and the serene depth of spiritual enjoyment which glorifies a good old age that are to be thought of. A good inheritance of physical health may help a man to long life, even with poor aims; mean living and luxurious habits, as his inherited million, may last a spendthrift for many years. So we have long life everywhere, among bad as well as good, but far most among the good, and with far less of the petty peevishness and diseased helplessness which make the old age of mean-souled and dissipated men and women a burden and a trouble to themselves and to all about them. Our inheritance of mental and moral power and bodily vigor is a precious trust, to be sacredly cared for, well and wisely used, and handed down to coming generations unwasted and increased.

Other things being equal there can be no doubt that temperate living, high thinking, and consecration to noble aims, prolong the length and usefulness of life on earth.

The early abolitionists of our country were long lived, albeit their path was not smooth in the "martyr days" of that great movement for human freedom. Isaac T. Hopper—of whom Lydia Maria Child told "The Story of a Useful Life" in an admirable book—was erect and vigorous at eighty years old. Rev. George B. Cheever, of New York, fearless and devoted in the darkest hours, preached at seventy-two with fresh life. Oliver Johnson at the same age is still a valued contributor to the leading newspapers of that city. Lucetta Mott, when over eighty, was "in labors abundant" in her beautifully ordered home, and spoke with glowing and eloquent earnestness in religious and reform meetings. Rev. William H. Furness, of the Quaker City, preached his gospel of love, light and liberty to delighted audiences when his white hair was the silver crown and glorious sign of fifty years work for human good.

Wm. Lloyd Garrison's noble life lasted "beyond" three score and ten years; as did that of his friend and eloquent co-worker, Wendell Phillips. That royal "prophet of the soul," Ralph Waldo Emerson, passed serenely to his higher life when well-nigh eighty. William C. Bryant did admirable literary work up to a like ripe age.

This list might be made much larger, and be extended to those engaged in other reforms and in many good works. Richard Glazier, of Ann Arbor, Michigan, for instance, a Quaker reformer, a plain living and high thinking farmer, resisted the inroads of inherited consumption until 76 years of age; and the Rev. Dr. Nott, an early and faithful temperance man, was the able President of Union College at Schoenectady, New York, beyond this advanced time of life.

It would be interesting to gather facts touching the help toward long and useful lives which comes from hopeful and inspiring ideas of man's nature and destiny and infinite relations.

In the obituary notices in our columns we have noticed the advanced age of veteran

Spiritualists who have passed on within the last few years, and the frequent mention of the tranquil happiness of their golden old age.

The civilized world mourns the death of Victor Hugo, the poet-dramatist, friend of freedom, fearless advocate of justice and devoted Spiritualist. A million people thronged the streets of Paris around his coffin dust. A few years ago he said: "I feel in myself the future life....Earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds....Winter is on my head, but eternal spring is in my heart."

His life of high aims in the light of these spiritual ideas was full of useful work up to nearly eighty years and full of rich joy to the last. He lived in the real presence of beloved friends on earth and in heaven.

With more spiritual insight and experience, and with life more humanly useful, we may well look with confidence for health of body with this health of soul in "the good time coming."

A Curious Faculty.

The question may well be asked, after reading the following,—"What peculiar faculty is it that enables animals, when taken away a long distance from their native home, to return thereto with unerring certainty?" It appears from an exchange that a very interesting case to lovers of the horse came up for trial before Judge Hayes in the District Court at Muscatine, Iowa, a few days ago. It is entitled A. N. Potter vs. John Chapman, with W. H. Chapman Intervenor—action in replevin. It illustrates well the fact that horses, at least, possess a higher faculty than mere instinct. The plaintiff lives in Anamosa. A year ago he was engaged in hauling melons from Muscatine Island. In August, 1884, he swapped horses with John Chapman, who lives on the island, and took his purchase home—a mare formerly owned by George A. Foss. The journal says he kept the mare some time (two months is alleged), when the animal broke out of pasture near Anamosa and made its way by the devious route, fifty miles, to Muscatine, and through the city onward to the home of its old master, Mr. Foss. Not many men could have traced their way home on a journey of fifty miles over a route but once traveled by them two months before without making inquiries. The plaintiff heard of the mare's return home and went after her, when W. H. Chapman, son of the plaintiff, interposed and claimed to be the owner of the animal.

Another case is related by a gentleman of Chicago, in the Tribune, showing that mules, too, have a faculty that sometimes enables them to perform wonderful feats. In the summer of 1883 he was residing on his farm in Madison County, Illinois, about two miles from Alton. At that time, he held a note against a well-to-do farmer living in Schuyler County, near Bushville. Money in those days was a scarce article in Illinois, and the maker of the note, though well off in lands and farm-stock, could not meet his promise to pay promptly. After holding it some time, the gentleman visited his debtor in Schuyler to see if he could collect the debt. The result was that he took five mules in satisfaction of the note. The mules were all raised on the farm where he received them. He led them to his farm near Alton—two on each side of the horse he rode, a mule colt following. He made the journey in about three days, crossing the Illinois River at Beardstown, thence to Jacksonville, and down through the counties of Scott, Greene and Jersey to his home in Madison, a distance of more than one hundred and fifty miles by the route taken. The country was then sparsely settled, the whole State not containing one-third the population now claimed by the city of Chicago. On his arrival home he put three of the mules in a stable and two were placed for the night in a vacant lot surrounded by a good rail fence. The following morning the two mules not put in the stable were missing, and for a day or two search was made for them along the route whence he had traveled from Bushville without success. In about a week he received a letter from the former owner saying that the two missing mules were at their old home subject to his order. They made the return trip in about two days.

But what is strange or what seems strange to those not acquainted with the wonderful instinct of these and other animals, which enables them to find the way to their original homes, is that they did not take the route by which he led them, but struck a direct line as near as a few fences would allow them for their late owner's farm. An afterward ascertained, they swam the Illinois River, crossing into Calhoun County, nearly one hundred miles below Beardstown, reaching home by a course on the west side of the Illinois River, and avoiding every county through which he led them after leaving the river, opposite Beardstown.

Hopes that all will be Saved.

Rev. T. T. Munger was lately installed over a New Haven Congregational church, and the orthodox pietists are in trouble. He is able and good, but they fear his heresy on eternal punishment. Being asked: "Do you believe that all men will be ultimately saved?" he replied: "I pray and hope so." Evidently this mild stool in the new version of the Bible is making mischief. It is too mild and soft in sound and meaning. That revision of the infallible book was a sore mistake, an undermining of the old corner stones. The Christian Union thinks "the Congregational methods of ordination require modification," and that "it is not rea-

sonable that a man like Dr. Munger should be subjected to a cross-fire of theological questions" by men far less known and valued in the church than he is. This is mainly and good in the Union, but it is not old orthodoxy. Move an inch and you next step an ell, and so on. Before they know it, they will reach rational and progressive Spiritualism.

English Church Disestablishment.

A new and important question in the late English elections was the disestablishment of the Episcopal church, its separation from the State which now supports it by taxes on the people. W. J. Potter says editorially in the Index in Boston:

Mr. Miall, the writer of a strong article in the London Times, setting forth the reasons for putting all churches on a level so far as the State is concerned, says that it ought not to excite surprise that the agricultural population on receiving the franchise should not only vote for the Liberal party, but should make disestablishment "the first article of their creed." These laborers, he says, have always seen the clergy, for the most part, strenuously opposing "every measure for civil and religious freedom which is now inscribed on the statute-book." Twelve thousand of the clergy vehemently protested only seven years ago against permitting non-conformist services in parochial burying-grounds. These clergy are generally charitable and kind. They have sent coal and blankets to the poor, soup to the hungry, castor-oil as well as tracts to the sick. But what, Mr. Miall asks—quoting both question and answer from one of their own number—"What has been the result?" "You clergy of the Established Church," says Joseph Arch, "have had the agricultural laborers in hand at any rate for three hundred years, to do pretty much what you liked with; and what have you made of them? Until quite lately, could the answer be anything but this, a class of men the stolid helplessness of whose ignorance has become proverbial?"

The New York Nation, from whose columns we have taken these extracts from Mr. Miall's article, adds: "The worst of this terrible indictment is that it is every word true. The connection of the Church with the State in England has produced a body of clergy who have never been equalled in any country, taken as a whole, for culture, learning, and social gifts and graces. But, as the agents for the diffusion of religion and morality among the poor, or for the reconciliation of religion with social and political progress, they have succeeded no better than, if so well as, the Catholic clergy of the continent."

Herbert Spencer and Frederic Harrison.

Rev. J. M. Atwood of Canton, N. Y., says in The Universalist:

"It does not follow that because you have demolished the position of your adversary you have established your own. Mr. Herbert Spencer and Mr. Frederic Harrison, in their dispute about religion, were eminently and successfully successful in shaming the absurdity of each other's theories. Any one who reads what Frederic Harrison has to say of the Spencerian theory of religion will have his faith in it hopelessly shattered. And any one who looks on while Mr. Spencer subjects the Religion of Humanity to dissection and exposes the fact that it has no vital parts, will not be eager to become a disciple of Comte." But when he turns to the attempts of these acute controversialists to show the competency of their respective systems, he is aware of an immense decline, both in interest and cogency."

Herbert Spencer has not decided that man has a soul,—that is that his spirit is an entity governing and vitalizing his body. He is not sure but that mind is secondary, a result not a cause of bodily acts, or molecular motions and chemical affinities. Cloudy enough, this is.

Harrison's Comteism is equally cloudy. Both are able men and have done good work, but they both lack comprehension of man as a spiritual being, and of immortality. No Spiritualist can be satisfied with their views.

A Little Girl Has a Vision.

It appears that Mary Bell, a frail-looking 11-year-old child belonging to a respectable and intelligent family in Baltimore, has caused a sensation in connection with the supposed Haviland murder mystery of Montgomery County, Maryland. Haviland was a prosperous miller who disappeared some time ago and is generally believed to have been murdered. Mrs. Bell, the mother of little Mary, believes in her daughter's strange power of vision. The mother had been reading to the child a short item in a newspaper about Haviland's disappearance. Little Mary closed her eyes, and after her vision wrote to the Postmaster at Sandy Springs as follows: "I was in a trance and I saw a vision of a horrible murder, and I saw this: It was a wagon going along the road. A man was in it, and suddenly four masked men—they were in their shirt sleeves—jumped out of the bushes and attacked him. One had a knife and a pistol. One held the horse and another picked up a stone. The stone was thrown. He then hit him with it and he fell back in the wagon. They robbed him. They made the wagon go and passed a house. Then they came to another house. When they got there the one who was driving got out, and the other three got out, too. Just then a girl with a crutch came out and held open the gate. They carried him into the house and laid him on a lounge. There was an old colored woman there. She had glasses on, and got a yellow-looking bottle and a spoon and poured some of the contents of the bottle in the man's throat. Then they carried him in the cellar and laid him down. Then the three came out and drove back the way they came. The house had a high fence and was made of wood."

Police from Washington and Montgomery Counties are investigating the matter and trying to find the house described in Mary's vision.

Cognit Tolstol, a Russian soldier, author, philosopher and man of the world, gives up worldly honor, renounces literature, and goes to live among the peasants on his great estates and to put in practice real Christianity instead of the religion which he sees allied to war and despotism. He is a non-resistant, wants real peace on earth, and human fraternity in social life. He is one of the souls possessed by great ideas. He may not gain all he seeks but his effort must do good.

Converse in an Unknown Tongue.

A Louisville paper publishes a remarkable story, purporting to come from New Haven, Ky. It appears from the account given that a respectable farmer, Mr. J. Knox Ice, who lives seven miles northwest of New Haven, on the Beach ford, has two sons—Alexander, aged thirteen, and Nicholas, aged twelve—who speak an unknown tongue which they alone understand, and which is wholly unknown to the parents or the rest of the family. It is a still more singular fact that each boy speaks a different language, but they understand each other. It was not until recently that Alexander could learn to speak English, and Nicholas can't "catch on" yet. Alexander acts as interpreter between his younger brother and the other members of the family. The boys are good-looking and endowed with average intelligence. The boys, it is claimed, have never traveled twenty miles from home and have never been associated in any way with foreigners of any clime, and probably they never heard any other language than the English. Mr. Ice has five other children, two elder and two younger than these boys, all of whom speak their native tongue plainly and always have, but knew nothing whatever of the language spoken by Alexander and Nicholas. The parents, as well as the whole community, are completely at a loss to know how to account for this strange freak of nature.

Cremation in Paris.

A communication from Paris states that decorative artists and sculptors are preparing to adapt themselves to the crematory movement which has now in its favor a vote of the Municipal Council adopting the plan of a mortuary furnace, and granting a site in Pere-la-Chaise, where it will be in operation soon. The expense of cremation is not, it is settled, to exceed fifteen francs. The municipality will at a future sitting vote the construction of a sort of lay temple, where families will be allowed to keep urns or other funeral vessels containing the ashes of dead relatives. This will not necessarily do away with any religious ceremony short of that of consigning the dead to consecrated ground; but, as M. Koehlin Schwartz says, there is no reason why urns may not be consecrated, or why Protestants, Catholics, Jews, and Free Thinkers may not build a vast mausoleum in which the ashes of thousands could be deposited in beautiful vessels without injury to the living. It is probable that cremation being now legal in such an art centre as Paris, new and beautiful forms of artistic decoration will grow out of it. The time for the combustion of an adult at Pere-la-Chaise will be two hours.

Striking a Balance.

Under this heading the Christian Union has a fair hit at Robert Ingersoll as follows: We hear that the Egyptologists have exhumed a remarkable business correspondence between Pharaoh and Moses about the jewelry which his people borrowed and carried away. Bob says, "Honest, now, do you call that a square transaction?" The alleged correspondence was like this:

Messrs. Moses, Aaron & Co.: GENTLEMEN—You and your people obtained a loan of me and my people of sundry gems, gold and bronze rings, and neck and ear ornaments to the value of 500 shekels of silver, of which an itemized bill is inclosed. Please return the same, or remit the amount by certified check, and oblige, Respectfully yours, PHARAOH.

Mr. Pharaoh Remembers: MY DEAR SIRS—Yours, inclosing bill, received, and contents noted. I enclose you statement showing balance due. We have put our wages at the lowest figure short of starvation, and they amount to 12,000 shekels of gold. Please deduct the amount of your bill, and ship the balance in specie, via Joppa, and much oblige. Very respectfully yours, MOSES, AARON & CO.

Ingersoll says he is the workingman's friend, and yet he insists that Pharaoh was right in chiselling his workmen out of their wages.

The Sabbath Day.

Mayor Smith, of Philadelphia, has issued a proclamation reciting that complaints have been lodged by the Philadelphia Sabbath Association of the frequent violation of the act of 1794, which prohibits the performance of any worldly employment Sunday and provides for the punishment of offenders by a fine of \$4 or imprisonment for six days in the House of Correction. The Mayor quotes the statute, to which he invites the attention of citizens, and cautions all persons against the continuation of the violation complained of.

Sometimes the Chicago Tribune becomes very wicked, and publishes articles that sound very badly to a certain class of people. It says: "The potency of the mind cure has been shown down in Mason county, under the most adverse circumstances. A citizen who had scoffed at the idea, and held that the mind cure could only heal in the cases of people who had no mind, met a professor a couple of weeks ago, and with pretended seriousness, desired the mind cure people to work on his brother-in-law, who for years had been afflicted with a stiff leg. Treatment was commenced at once, and was continued, without the brother-in-law's knowledge, up to a few days ago, when the scoffer brought in his relative and showed the mind cure people that his relative had a wooden leg. He was preparing to laugh at them heartily, when his brother-in-law took him down a peg by assuring him that within the time mentioned the knot holes in his wooden leg had grown up, and were apparently as solid as any other portion, a dry rot that had set in had been arrested, and there were indications that the wood was preparing to bud out in the spring. The scoffer was confounded, and the mind cure people proportionately delighted. They will try it on a political stump next summer."

GENERAL ITEMS.

Jesse Shepard intends to pass the winter in Kansas City, where he may be addressed.

According to Spiritualistische Blatter there seems to be an astonishing scarcity of mediums in Germany.

J. Frank Baxter has been lecturing at Marblehead and Newburyport, Mass.; his lectures and tests excited great interest.

Dr. H. F. Merrill is engaged for Portland, Me., during the month of February. He can be addressed during that month, 245 York Street.

Mrs. J. W. Still has been lecturing lately at Pittsfield, N. Y. At the close of her lectures names and descriptions of spirits have been given.

Dr. Dean Clarke spoke in Brockton, Mass., Jan. 31st. He has been re-engaged at Haverhill for Feb. 6th and 13th. He desires engagements for March.

Dr. Frances B. Phillips, a practicing physician of Bloomington, Ill., sailed for Europe on the 3rd inst. She leaves a good practice and goes to Germany for the purpose of perfecting herself in special branches of her profession.

Geo. A. Fuller will lecture in Newburyport, Mass., Feb. 7th; in East Dennis, Mass., Feb. 14th; and in Brockton, Mass., the evenings of Feb. 21st and 28th. For engagements address him at 139 Candler Street, Boston.

Dr. J. F. Babcock of Bangor, Me., wishes to return thanks to those who have so kindly written to him, expressing themselves as gratified with his article, and says he would be glad to write each one in answer to many questions, but time forbids.

The Index says: "There is evidently a growing sentiment in Germany in favor of cremation. A petition for its introduction was recently laid before the Reichstag, containing 23,365 signatures. The petition was signed by 1,942 physicians, 1,046 lawyers and professors, 1,015 government officials, 849 schoolmasters, 10 Protestant clergymen, 3 rabbis, 361 women, and six thousand working men. The remaining names were those of merchants, manufacturers, tradesmen, and others."

J. A. Marvin of Lansing, writes as follows: "The party who travels as 'Harry Slade,' the famous Spiritualist medium," was advertised for the Opera House here last Sunday evening, January 24th. I promptly caused an item to be inserted in the daily paper here, stating that the said Slade was regarded by Spiritualists as a fraud, and that Henry Slade, the noted medium, was not in this section of country. The result was that the so-called "Slade" did not put in an appearance at the Opera House, although in town."

J. J. Morse, the English lecturer and medium, has been instrumental in doing an excellent work in the East where he will remain until October next, when he proposes to start Westward, and he would like to make engagements at an early day to lecture at different places along the route, including Troy, Saratoga, Buffalo, Cleveland, Toledo, Detroit and Chicago. Mr. Morse is highly esteemed in England, his native country, for his able lectures, and efficient services in behalf of Spiritualism. His life has been devoted to the work, and we hope he will meet a warm reception in the West. See his letter on the sixth page of the JOURNAL. He can be addressed at 67 Maple St., Lynn, Mass.

It is said to be an ancient conceit among the Norwegians that the death of a turkey, and perhaps other animals, on Christmas day, presages a death in the family. A Norwegian family resides on the farm of the Hon. J. R. Raymond, ex-delegate to Congress from Dakota, near Fargo. On Christmas day the mother of the family was found wringing her hands and weeping bitterly. She said that by some accident a turkey had been killed that morning, and she was sure that it betokened the death of Mr. Raymond or some other member of the household. Mr. Raymond was absent at the time, and so far as known, was in perfect health. He returned three days later, was at once taken down, and died within the week.

Dr. Engleken says that massage, or the art to treat diseases by rubbing, kneading and stroking, is no invention of recent date. The oldest Chinese writings, about three hundred years before Christ, are said to mention a kind of kneading cure, which resembles our own to a very high degree. Similar to this has been the "surchuna" of the Persians, the "anatripsis" of the Greeks, and the "frictio" of the Romans. Like so many promising therapeutic acquirements, the art of massage expired in the middle ages, at least among the Western nations, while in the East its reputation remained undiminished. It was left to more recent times to restore among us the more ancient renown of this valuable remedy.

The Medium and Daybreak says: "There could not be a more fearful indictment brought against the Christian system, than the state of terror and doubt in which it places the soul on its exit from the world. The priesthood and their god wrest the soul from the hands of the merciful Creator, and dare to usurp sovereign control over it throughout eternity! Spiritualism at once destroys this demon fear, and gives faith and repose in the mercy, wisdom and goodness of the All-Father. With aged people the battle has to be fought to the last; but as the powers of earth fade away, the triumph of the spirit correspondingly asserts itself. From beside 'a mother's death-bed' we join with millions of grateful children of the Almighty, for the light that has been bestowed in this our day."

The cotton crop of the South for 1885 will reach nearly 7,000,000 bales.

Mr. J. H. Brackett, in renewing his subscription, thoughtfully sends \$1.00 for the poor fund.

Three car loads of tinware and stove-pipe, made by the Indian children at the Carlisle (Pa.) school, were recently shipped to different Indian agencies in the West.

Great Britain has expended nearly \$90,000,000 in permanent fortifications of new type in the last twenty years. France has devoted nearly as much to the same object, while Germany, with a shorter coast line than Massachusetts, and having only six or seven important harbors to defend, has planted \$47,000,000 in her new system of coast defense since the close of the Franco-German war.

Mrs. Martha R. Lyman, wife of G. Lyman, Esq., of this city, died New Year's night, at ten o'clock at the residence of her son-in-law, J. F. Golding, No 63 Suseley avenue. The manner of her death was somewhat singular. New Year's day was quite a happy one. Mrs. Lyman had prepared a splendid dinner which all enjoyed. Mrs. Golding was taken with a sudden illness and Mr. Golding went for a physician. Mrs. Lyman requested her husband to also go in search of a physician, and then she went up stairs. When Mr. Lyman returned, he asked for his wife, and upon searching for her found her dead in a small closet. When the physician arrived, he pronounced her dead from a sudden stroke of paralysis of the heart. Mrs. Golding, daughter of Mrs. Lyman, who had been troubled with a nervous spasm, recovered in a short time, and said that she had seen her mother and a dead sister standing near her. She knew her mother must be dead. They informed her that such was the fact, and she relapsed into sleep once more. The vision of Mrs. Golding is pronounced by the physician a wonderful case of second sight.

The Spiritualists at Haverly's Theatre.

Last Sunday, the Society that meets at Haverly's Theatre, were entertained with an excellent lecture by its President, Mr. Randall.

He said that Spiritualism, in brief, is the conscious existence of the so-called dead, and a recognition of the various phases of mediumship and phenomena that establish the fact of their power to watch over and hold communion with the living. Spiritualists had no organized system of propaganda—no proselyting missionaries urging or arguing unbelievers to accept any belief or theory connected with the various phenomena on which Spiritualism is based. They say to all candid inquirers: "Investigate, compare, and decide for yourself." Spiritualism affirms that the idea of the guardianship of angels is intuitive to the human family in its higher form of development. What use to the race could guardian angels be if they could not intelligently influence those over whom they were watching and in whose happiness they had an interest? Life and death ever suggest from whence, whither, and to what purpose are we endowed as individual entities and rendered conscious and to a great extent responsible beings. Spiritualists have the charts of two worlds—material and spiritual. They have evidence that each of these worlds is inhabited by human beings, whose interests are interblended by the natural ties of consanguinity.

One of these worlds is realized through the reasoning faculties; the other is known by the actual presence and communion of those who have passed through the change of death, with those who live in mortal form, as any other mortal experience. Spiritualists affirm that when death comes one is neither suddenly deprived of his virtues, increased in goodness, nor relieved of his vices; and that all the memory, social and moral qualities which one possesses in this life will be his in the world of spirits. Spiritualists do not assume the power nor have they the will to demonstrate all these things to others. They feel that all men and women will know and realize them some time.

Historically, there is scarcely any limit to the evidence that can be added in favor of the inter-communion of the so-called dead and the living. The Chinese, the Greeks, the Romans, and the Arabians have long cherished the faith that the inhabitants of the material and spiritual worlds meet. The Bible among Spiritualists is not regarded as having been written by God, but as the recorded history of tribes, nations and individual experiences. The speaker then quoted from the pages of the Old Testament the evidence of a future after death, and cited phrases and passages in the writings and speeches of Rev. Henry Ward Beecher, Rev. Dr. Newman, Rev. De Witt Talmage and the poet Tennyson to prove that they were Spiritualists. Mr. Randall concluded his address: "To believe in all these things constitutes a Spiritualist, and as the spiritual perceptions of humanity develop and fear and superstition are outgrown, the time will come when we shall think it no more a mystery to inquire after and communicate with our friends in the Spirit-world than it now is to hold intelligent conversation, and learn the circumstances of a dear friend in London or any other distant part of the world. Knowledge of the facts bearing in this direction is what constitutes Spiritualism. Those who accept them state them to others and live in harmony with them as Spiritualists."

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Superstitious Opposition to the Rational Use of Sunday.

All Souls' Church, West Forty-eighth street, N. Y., Rev. R. Heber Newton, rector, was crowded Sunday, Jan. 24th, many of the congregation being among the prominent and wealthy citizens of New York. Mr. Newton's sermon was upon "The Superstition of the Sabbath." The Sabbath question, he said, is fairly up before our community. It has been in order ever since a certain saintly Sabbath breaker forced it upon the religious public of Judea eighteen centuries ago, and lost his life in the controversy. It is a question which, if it needs still the courageous liberalism of a Jesus against a superstitious religion, needs also the courageous conservatism which He would have been the first to exemplify against superficial secularism. As said Theodore Parker: "I would not keep the Sunday like a fanatic; I would not like the fanatic destroy it." In such a discussion as is now unavoidable we need the guidance of a clean-cut principle. Such a principle we find in the classic words of the saintly Sabbath breaker of Judea. The negative proposition of Jesus which will occupy us this morning is that man was not made for the Sabbath. Man is not created in order to get the Sabbath kept. The concealed fallacy of ecclesiasticism lies in the notion which Jesus thus brought forth into clear shape. Jesus was no jaunty iconoclast taking delight in shocking the received opinions of his contemporaries. There must have been valid reasons for the fact which Luther and his strong common sense noted that Jesus set Himself to break the Sabbath deliberately and even ostentatiously, of a set purpose. Every institution of civilization is a means to an end, and that end is man's own life in health and happiness, in intelligence and virtue. In the name of humanity, whose interests were jeopardized; in the name of God, whose character was grossly caricatured, Jesus set Himself to break the Sabbath of ecclesiasticism.

SUPERSTITIOUS OPPOSITION.

In our own city every effort rationally to use Sunday for the physical and mental improvement of the people is met still with the sincere and earnest but none the less superstitious opposition which similar efforts would have met with from the Scribes and Pharisees in the age of Jesus. When it is proposed to open our libraries or our museums on Sunday the churches which bear the name of the saintly Sabbath breaker of Judea interpose on behalf of that Jesus to perpetuate the very superstition which He lost His life in combating. There is still need, for those who discern the significance of His example and who believe in the principle which He enunciated, to lift up a calm and earnest protest in His name against this lingering superstition.

It stands in the way of the physical progress of man. There are hosts of our fellows to whom it is the one chance for an outlet into the fresh air—the one chance to build up their bodies toward the measure of a perfect mankind. The superstition of the Sabbath stands in the way of the intellectual progress of mankind. We have a number of libraries in this city. How many of them are opened on Sunday? It is the religious sentiment of our city which turns the keys of their doors in the name of Jesus Christ. Our young men and women may not become saints by frequenting libraries, but will they not be more likely to grow into noble manhood and womanhood as they learn to think and read and thus climb from the life of the animal to the life of intellectual being?

BLOCKING MORAL PROGRESS.

The superstition of the Sabbath stands in the way of the moral progress of mankind. No one who studies our social problems calmly and thoughtfully can fail to recognize as the most alarming danger of our time the gulf that is opening even more and more widely between the classes of our society. Everything that tends to foster among our working people the notion of class privilege is making against the truest morality in our midst. It is the wealthy people whose homes are private libraries and galleries of art, who, unconscious of the seeming hypocrisy, protest against the opening of our libraries and museums to those who can afford no library and who can buy no pictures. Sabbatarianism is feeding very dangerous fires to-day. The superstition of the Sabbath stands in the way of the religious progress of man. This superstition of the Sabbath very largely aids in continuing the undue emphasis which ecclesiasticism has always laid upon secondary elements of religion. This superstition of the Sabbath, now as of old, endangers religion by caricaturing God and by drawing above the life of His children the dark clouds from which men shrink back into the sunshine of life. What sort of a God is He whose inalienable prerogatives can be encroached upon by a walk in the fields upon a Sunday?

General News.

Another revolution is threatened at Panama.—M. Charles de Lesseps has arrived at Colon.—A debt decrease of \$3,500,000 for January is announced.—Seven men are to hang on gallows at Fort Smith April 23rd.—Nineteen members of the Pittsburg City Council are charged with corruption.—The first anniversary of the Chinese Sunday-school of Chicago was held last Sunday.—The Chicago Eight-Hour Association has formulated an address in behalf of the idea.—Mrs. Bayard, wife of the Secretary of State, died in Washington last Sunday.—Mr. Felix Moschel, an artist of repute in London, now in this city, seems much to admire in the West, and in Chicago particularly.—The Rev. Brooke Herford of Boston, lectured at the Church of the Messiah last Sunday morning on "Christianity in Presence of Modern Criticism."—A Constantinople dispatch states that Lord John Hay, who has supreme command of the international fleet, has been directed to fire if necessary upon the Greek ships.—The Rev. C. G. Trussell, general manager of the Chicago Relief and Aid Society, thinks promiscuous charity is foolish and unjust to the deserving poor, and in no case should aid be given without a thorough investigation.—Prince Bismarck's recent speech is very favorably commented upon abroad. The man who makes a speech with a big army behind him is always a forcible speaker. There is a certain earnestness in his sentences which compels respect.—It is reported that in fixing the disputed boundary line between Texas and Indian Territory a member of the commission has made the startling discovery that by the terms of the original treaty the Lone-Star State is entitled to one-fifth of the present Indian Territory.—The maidens of Hicksville, L. I., have organized an "Anti-Bachelor" Society, and propose to ask the Legislature to levy a tax on all bachelors in New York State who do not signify an intention to marry before next Easter.—Frank James holds ex-Governor Crittenden blameless for the death of his brother Jesse. He says he don't believe the ex-Governor ever

contemplated their assassination or gave the Ford boys instructions to kill either of them.—Oscar J. Graham, a tramp who fell from a Nickel-plate train on which he was stealing a ride and had his feet cut off, sued the railroad company for \$50,000 damages and secured a verdict for \$2,000. He is not satisfied and will appeal.—The Shah of Persia, it is said, never dines alone.—S. S. Cox writes from Constantinople that he probably shall return to America in the spring.—Sarah Bernhardt is reported to have taken to fatty articles of diet to increase her weight.—Senator Beck and Senator Everts are the names given to two recently discovered mines in Rye Patch, Nev.—Julian Hawthorne has written a play which he calls "Art and Passion." He is trying to have it produced in New York.—John Kelly is reported to have secretly written a volume of personal reminiscences of a political nature, which he will shortly publish.—A child born in Long Island City last Thursday has four hands.—A North Carolina justice has sued a young benedict for \$1,000 damages because he had to stand out in the cold to tie the marriage knot, and contracted pneumonia.

In the past few months confidence has been very much shaken in certain articles of domestic necessity by the constant crimination and re-crimination which has been carried on in the newspapers. The popular apprehension has been so great that we are informed many letters requesting them to furnish a pure and trustworthy article, have been sent to Messrs. H. H. Warner & Co., the famous SAFE remedies men of Rochester, N. Y. Though they were not able themselves to spare the time to give to such a project, Mr. Warner always moved by the claims of humanity, himself organized a company, who have begun the manufacture of a dry, hop, vegetable Safe Yeast, in obedience to this strong public demand. We call attention to their advertisement elsewhere, and beg to congratulate the public upon the fact that a name that is linked with so much that is excellent and trustworthy, will be associated hereafter with an article of domestic necessity, of universal use, and whose purity and healthfulness will be guaranteed by its name and makers. If unscrupulous and designing men put injurious articles of necessity upon the market and ruin the stomachs and lives of the people, how great should be the indignation. Guard yourselves therefore against any such possibility, by using only Warner's SAFE Yeast.

PEKIN, Ill., December 31, 1885.

I have for six years suffered with dry and parched mouth and throat during sleep, frequent colds and coughs, sore throat with swelling of the glands of the neck. Since using Fisher's Mouth-breathing Inhibitor I am entirely exempt from these uncomfortable conditions. I am now able to see clearly that mouth-breathing was the sole cause of these afflictions. The Inhibitor is so "easy to wear," and does its work so well that to me it is indispensable. I heartily recommend it to all similarly afflicted.

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The stirring editorials, "Personality and Identity," "Exposition," "Is a Person," in last three issues of Mental Science Magazine, 161 La Salle Street, Chicago, are each in 16 pp. pamphlets. Single copies, 6 cts.; per dozen, 50 cts. The three, 12 cts. Address above.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. ITS USE IN LUNG TROUBLES.

Dr. HIRSH CALDEROTTO, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles, and they seem to be greatly benefited by its use."

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co. in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c., and \$1.

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Business Notices.

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SEALED LETTERS answered by R. W. Flint, No. 1527 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DAWSON will lecture for the Southern Extension of Spiritualists at their gathering in Louisville, Ky., from March 23rd to April 4th. Mr. Dawson would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 465 West 23rd St., New York City.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2:30 P. M. at Haverly's Theatre. The exercises will consist of a lecture, tests, short addresses, and singing.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 415 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 8:30 P. M. Ladies Aid Society meets every Tuesday, 8:30 to 10 P. M. Vice-President: Miss John Jeffrey, President: R. B. Nichols, Vice-President: Miss Lela Board, Secretary: A. G. Kipp, Treasurer: February.—Mrs. A. L. Lull, of Lawrence, Kansas.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M. and at 2:30 and 7:30 P. M., at Miller's Arcade Hall, 54 West 14th Street.

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We also send 12 large flowering bulbs of Double Pearl Tuberoses for \$1.00; 5 fine hardy Lilies, including Asiatic, 25 cts.; 12 choice mixed Gladioli, 50 cts.; 4 beautiful Tea Rose—white, red, yellow and pink, 50 cts.; 4 Chrysanthemums or 4 Carnations, 50 cts. Also our large, beautiful catalogues, free to all, for other special offers. Any of the above articles will be sent by mail, post-paid, and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of liberal and honest dealings have secured us our great business, extending to all parts of the world. Orders can be sent at once. The white Panicle is magnificent for cemeteries, and our illustrated catalogue sent free to all who apply. New and beautiful novelties in Flower and Vegetable Seeds, Gladioli, Lilies, Amaryllis, Roses, Carnations, geraniums, etc. Preserve this advertisement, as it may not appear again, and remember that our goods have an established reputation and are warranted true. See also a large which will be sent free to any who purchase or expect to.

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AND
INFORMATION ON VARIOUS SUBJECTS.

The Old Songs.

When I list to the songs that I used to hear
In the days of the long ago,
My heart is filled with memories sweet,
And my eyes with tears overflow;
For it carries me back to my childhood days,
And the friends I loved of old,
Till in fancy I almost think I hear
Their voices sweet once more.

The cradle song that my mother sung,
My heart will never forget;
Though many a year has come and gone
Its music is with me yet;
And oft when the shadows of evening fall,
Come floating back those strains to me,
Till all my pulses thrill!

I am dreaming to-night of a blue-eyed child,
With ringlets of sunny gold,
Whose tender smile so long ago
Went up the golden stair,
And I close my eyes and hush my heart,
For again I feel the spell,
Of the music that her sweet lips sung,
The songs that I loved so well!

When the tolling journey of life is o'er
And I stand by the rolling tide,
I know I shall meet the loved ones all,
Who have passed to the other side;
And I hope they will sing for my welcome home,
My fainting soul to cheer,
The music of the dear old songs,
The songs that I used to hear.

MRS. JULIA M. CARPENTER.

Organization of a Society in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

On Sunday morning, Jan. 17th, Mrs. E. L. Watson opened the discussion upon the organization of a spiritual society by saying that the time had come when we should be united in closer bonds of fraternity. "We need a spiritual home and a definite aim," she said, "and in our meetings each one should have a voice. An organization is necessary as a basis for practical work so that in time we may have a place of our own, which will be open every day for the instruction of old and young upon a scientific as well as religious and philosophical basis. We can all unite upon a few broad principles; and from this little nucleus great developments may come forth."

M. B. Dodge, our business manager, said that he favored organization, not to get rid of his own part of the work, but to give every one a chance to come forward and become of use. All should help, but in any case he would continue to work as usual for these meetings.

F. H. Woods, chairman of the executive committee, said that some had understood from his remarks last Sunday that a crisis had arisen, and that a society was necessary to continue this work. "This is a mistake," said he. "There is no crisis. These meetings have been a great success, and organization or no organization, they will go on. We have called the meetings for the past several weeks, and when these meetings were inaugurated I was in Boston, and I am now in San Francisco. I am proud of the success which has been achieved, and I thank him and his worthy successor, Mr. Dodge, for their zealous devotion to this good work. When Spiritualists become so indifferent to the cause that this enterprise shall fail, I will want to have no more to do with Spiritualism. I will want to have no more to do with those who have been so easily swayed by the tide of the moment. But that time will never come. I am not captious concerning organization, and if the time has not come for it, I am willing to wait. But I think that we need a nucleus to develop more fraternal feeling. Organization means simply a constitution and a declaration of principles, not a creed that will fetter our minds. By uniting our efforts work will be more effective. Even as it is, I believe that Mrs. Watson's lectures have more influence than the combined pulpits of the State. We wish to reach the ever-increasing multitude who are outside of the church, and by and by we will become a power."

J. M. Matthews was in favor of uniting with the First Spiritual Union, an old society, whose constitution and by-laws have been lately revised and rendered nearly perfect, as he thinks, and many of whose members have been steady supporters of the Temple meetings. He would vote for organization, and let the matter be decided later.

Mrs. Watson said that as some Spiritualists feared that their individuality would be sacrificed by organizing, she would read the few broad principles upon which had been founded the First Spiritual Association of Philadelphia, the oldest and one of the most successful in the United States. After reading them she said: "These principles are as broad as the universe, and I do not believe that Spiritualists are so full of the ego that they can not unite upon them, for they give ample space to all minds for expansion."

J. J. Owen, editor of the *Golden Gate*, said that the adage, "In union there is strength," applies to spiritual work as well as to other lines. Nothing can be done without a nucleus. There is great cohesive power in property. Several gentlemen present, whose heads are silvered with age and who will soon pass beyond the veil, desire to do more for the cause, but as we are not organized, we can not receive their bequests. Several organizations are needed to suit the different grades of minds. You are taking the right step; and this movement shall receive the hearty and continuous support of the *Golden Gate*.

Capt. J. A. Aldrich said that he had serious doubts concerning organization, because he had seen various societies led off from the right way and then die. Still he would vote for organization.

Mrs. Bean, of Merced, Cal., (late of Providence, R. I.) said that from very small beginnings the Spiritualists of Providence had become a power, and expressed a strong desire to see the same thing accomplished at their meetings. Several gentlemen requested them to hold week-day meetings, so that they might attend; and now five ministers are in their congregation, although they had not an eloquent speaker like Mrs. Watson. With our superior advantage in San Francisco, there need be no doubt of our success.

Dr. Albert Morton said that he believed that all that was necessary for a basis of union was contained in these words: "I believe in a present and future state of progressive existence." The self-seeking of officious individuals had been the cause of the failure of most societies. The Spiritualists of San Francisco are sufficiently numerous to hold the balance of power politically, if united, but now they have less influence than a single sect.

A. Baker said that he favored organization, but he declined to make a speech.

A vote was then taken, and the meeting decided unanimously in favor of organization. On motion, the Executive Committee was ordered to present a plan for organizing, also a name, next Sunday. The meeting was very harmonious, and all the indications point to success.

JOHN B. CRAWFORD.

OLD CORNELL.

The Ingersollians Object to the Endowment of a Chair of Ethics and Philosophy.

The Society of Ethical Culture, at the head of which is Felix Adler, and to which belong many notable agnostics; the Liberal League, which embraces Col. Ingersoll and the New York following; and the Nineteenth Century Club, the association of Liberals, promoted by Courtland Palmer, are united in a forthcoming appeal to the Legislature of New York to prevent the establishment of a Chair of Ethics and Philosophy in Cornell University. Mr. H. W. Sage gave an endorsement for such a branch of instruction there, and in doing so he specified that the lecturer should be "from a definitely Christian standpoint." Prof. Schurman has been engaged to come from Yale College to occupy this new chair. Cornell was founded by means of a State donation of public lands, and although private benefactions have in the aggregate equalled State aid, it is held that no religious bias can lawfully be given to the methods of instruction without invading the charter. The anti-Christian movement, by the three societies named aims to prevent the proposed

Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

The prayer offered through the organism of Mrs. Lull on the morning of January 17th, was exceptionally good as a fervent appeal to the All-Father and his ministering angels for guidance and help in our life duties here and now. The subject selected by Mrs. Lull's controls was the incident occurring the night before the crucifixion of Jesus, and she asked his disciples to watch and pray while he went into the garden of Gethsemane, and when he found them all fast asleep on his return. The speaker said: "This story had come down to us through 1800 years, and it is still fresh in the minds of its followers to-day. With his clairvoyant vision and spiritual insight Jesus could see that the future was very dark to his followers, and bedged in with trials and persecution. In your age and in your time the teachings of spiritual communion have become dear to many, and in such age gifted men have reached out towards the invisible to know more of the life that is to be. The life and works of the Nazarene was typical of a new era in religious thought, of a new system of ethics and philosophy. In his life and teachings he reached out towards the future, and in communion with God and his ministering angels, and this new truth touched the poor and lowly as well as the educated and intelligent. It is not necessary for us to come from the Spirit-world, and tell you of the many obstacles that we have to meet to reach and communicate with mortals. The Nazarene devoted the years of his life with a singleness of purpose to do the will of the Father, and this thought that we bring you to-day is that you also be faithful in the work and earnest in every duty in life."

"Spiritualism must be sustained by co-operation of individuals on earth. The Spirit-world alone cannot accomplish the results desired. There must be a unity of purpose and a combination of the higher powers and forces with the lower. It behooves you as Spiritualists to show to the world outside that you have a power for good, and a strength of purpose in harmony with this great truth. The vacant chairs in your church should all be filled, and you should be a strong and united co-operative organization, and all hearts should glow with a brotherly and sisterly love. Spiritualism in the past and present history of the cause has had enough of impediments, and it would have long since passed away if it had not been for the strength and support given to it from the spirit side of life. You need to be baptized with a new zeal and earnestness; with a union of heads and forces that can be felt by the churches, by the agnostics and materialists. When you prove by your own lives that Spiritualism is worthy of acceptance by the masses, they will gladly receive it. The great need we want to see more fostered, we want every man and woman to feel that they have a personal responsibility in the matter. In the churches many believers will hear the creeds and dogmas of their faith expounded on Sunday, and on Monday hold crises in their homes, and gladly receive messages from the Spirit-world. If you would reach these people you must be earnest and faithful in your work. The future is a part of our life. With heart and soul watch and pray. We would urge you not to let its pure banner trail in the dust. You who are active and earnest will be criticized and found fault with, but do not falter, nor weary in well doing."

You remember the story told in the ancient history of Sparta when an ambassador came to the court of the king, and after the usual courtesies asked the king, "When are you going to war?" and the king replied, "When I have a good army." The reply of the king was, "Come again to-morrow and I will show you." When the morrow came, he had his army, many thousands strong, in battle array, and pointing to their serried ranks, he said, "There are our walls of defence. Every man is a brick in those walls that surround my kingdom." So let it be said of you; each one of you is a brick in the wall of the defense of the faith. The heart of humanity is beating and watching to see the outcome of Spiritualism. March on, the field of battle is before you; march on in compact and serried ranks. You know the blessings of Spiritualism. You have received its truths; loving messages have come to your souls. Do not, we beseech you, let it pass from you as an idle dream. Let its beneficent power permeate your lives, lifting you up to higher and nobler attainments. This applies to all spiritual societies everywhere."

"In this work you will receive a baptism that will brighten all your thoughts; give a new joy to every day and make your earth-life happy and glorious. Every thought and act of your lives are far reaching in their effect and power. May you profit by our words of admonition."

Our conference meeting was well attended by a very intelligent class of men and women, who listened with deep interest to the discussions. Mrs. Emily J. Pike, M. D., was the first speaker and asked as a keynote to her remarks, "Are you a Spiritualist?" She found a wide difference among people as to what constituted a Spiritualist. She said that during the week she had met in the city of New York a gentleman, prominent in the movement, and she asked the same question to him, and he said: "certainly." She further inquired if he believed that his sainted mother was cognizant of his thoughts and actions, and he replied in the affirmative. Her reply to him was: "If you believe in her presence and in the philosophy of Spiritualism, how can you continue the habit of intemperance?" The man was silent. In her judgment he had failed to grasp the sense of the term. Spiritualism in its full scope means a healthy physical body and a pure life, with aspirations for good and holy influences to strengthen and aid men and women to live rightly here. In right living, in pure and noble thoughts and a desire to aid and help the sinful and erring ones here, were the first steps to a true spiritual faith."

Mrs. Edith E. Reynolds, of New York City, was the next speaker, and followed in the same line of thought. She said that one year ago she had been first led to the presence of spiritual beings through her own organism, and during the year she had passed through many trials, but had also received many blessings. She said that she had never received much from other mediums and deprecated the idea of people ever seeking for some new sign or wonder, and urged all present to seek for spiritual light and truth.

Mr. W. C. Bowen said that the past week had been one of prayer among the orthodox churches, that God might write his work in our city. He said that in his judgment it was man's work—materialist! He said the burden of all their sermons and prayers was to "prepare for death." In his opinion it was this fear of death and the judgment to come that held the orthodox in bonds stronger than steel. Spiritualism taught us to live right here, to live right now, to live in this life. (Orthodox churches) God loved his children when they were here in this life, but when the Angel of Death touched a human soul then this loving Father was changed into a bitter enemy, angry and vengeful. Spiritualism taught that God's love was greater in the life beyond than here. He said personally that he did not know anything about God, but the best preparation for the life to come was to live in accordance with the teachings of the lady mediums who had preceded him. He warned those present that all the churches hated Spiritualism intensely and that they must expect this for Spiritualism was a death blow to hell and damnation and an angry vengeful God. He was glad for scientific evidence of a future life, and Spiritualism with its philosophy of the only faith that could demonstrate this beyond question."

Our developing circle was largely attended. Mrs. Pike, Mrs. Lewis and Mrs. Reynolds taking part. All were influenced, and many tests and messages were given. Quite a number were influenced in various ways, and a quiet and harmonious influence continued all through the session.

S. R. NICHOLS.

Brooklyn, N. Y., Jan. 18, 1886.

The *Technische Steinfaser* describes the Chinese talismans which is said to be increasing in commercial importance, on account of the scarcity of such talismans which are now so largely used in making artificial brick. The fact of the talismans is found in thick layers in the soil which grows abundantly and is easily gathered. The substance is of a yellowish color and highly aromatic; it burns quite well in its natural condition, and is gathered in the summer and fall. Placed in hot water, the fat comes to the surface, and is then removed and run into bamboo moulds. The product is green in color, and melts at 40° Fahrenheit.

P. S. Blackman writes: I think the *JOURNAL* is a model paper of its kind, and an honor to the cause of rational thought and free discussion. It is the best thought of the age, and has done more to rationalize and enlighten people on the subject of Spiritualism than any other periodical.

The Genuine Mediumship of the Late Chas. H. Foster.

To the Editor of the Religio-Philosophical Journal:

Appropos of the scandalous nonsense attempted to be floated concerning the late celebrated and wonderful medium, Chas. H. Foster—the nonsense that he while in his right mind, admitted himself an impostor—let me give you a part of the experience of a lady sitting in front of me, who saw Foster, and saw Foster look like the work of an impostor!

It was early in the 70's that Mrs. Stout, the wife of Dr. Joseph Stout of Ottawa, Ill., came to New York a stranger on a visit to my wife. She had never seen any medium of distinction, and that she should, I took her to see Foster. By my direction, before going she wrote the names of various deceased, and some living, persons on separate slips of paper. Each slip was folded separately, lengthwise, in several folds, making each name impervious to sight. These slips were now put into an envelope and carried to Foster's office in her pocket. She could not now distinguish one from the other. The folded slips or pellets were thrown in front of Foster upon the table. Having glanced at them, he turned slightly for an instant, then came over his face a peculiar expression—"a far-away look"—as he said, "Who is this old gentleman by my side with a wig in his hand?"

Frightened, the lady said, "that is my father."

"Yes," replied Foster, "and there is his name," picking one of the pellets. She took this pellet, opened it and handed it to me. It bore the name of her father. Foster then gave telling messages purporting from her father about the family affairs and its members, which were all appropriate, continually referring to deceased members, including her children which had departed this life. By this time Mrs. S. had quite recovered from her fright (occasioned by the novelty of the experience) and she said, "that father no message to send to mother?"

Now Mrs. S.'s mother's name was Bacon, and she had been a Spiritualist from the early days of Spiritualism.

Foster at once replied, "He says he will send a message to your mother." He says: "Tell her she has been so long acquainted with this glorious philosophy that when she comes to the spirit land she will be what he calls a well-cared-for Bacon." Now Mrs. Bacon, like her daughter, Mrs. S., at that time, and had then for many years, lived in Ottawa. Neither had Foster seen Foster, and he certainly had no knowledge personally or otherwise of either of them. He did not know I was going to bring Mrs. S. to see him. Later she told me that the message was entirely characteristic of her deceased father, for he was an earth life ever playing upon words and all of jokes.

I would be glad if Mrs. Stout would be able and willing to give to the *JOURNAL* the consoling and comforting words spoken at that time by Foster as from her deceased daughter, which were also so truly fitting to the situation of the family.

In these later days of Spiritualism, the pellet phase has become a common manifestation. Then I saw Mrs. S. and her daughter, and they were so long acquainted with this glorious philosophy that when she comes to the spirit land she will be what he calls a well-cared-for Bacon. Now these two forms here illustrated the use of folded slips or pellets and the outspoken voice of the medium, together with the aid of an alphabet placed before the sitters, who pointed to the letters successively, and with the use of pencil and paper by Foster, were the only useful methods used by this medium. I am present at a conference, though I have never heard of independent slate writing, in his lifetime, as being one of his phases.

I know how weakly one can convey to the reader a just idea of the convincing character of phenomena occurring in the presence of genuine mediums; but I trust what I have given above, including the pellet phase, will form a true and reliable refutation of the slender which an anonymous correspondent of the *Pioneer* has uttered about Foster.

BRONSON MURRAY.

Col. Ingersoll and Immortality.

To the Editor of the Religio-Philosophical Journal:

Number twenty-one of the *JOURNAL* presents Thos. Harding's criticism of Col. Ingersoll's lecture on "Immortality." He made to say: "The thing man knows is that he was alive; and that origin and destiny are the two horizons that bound all men's knowledge." In his lecture on "God and Hell" Col. Ingersoll says: "The Christian is at sea on this question. The Bible furnishes no proof of immortality." And this is the declared and accepted position on this subject; but let for a few moments see if we cannot offer proof that we, our affections, our loves, our hopes and joys, do live, and if those live, we live. What are we but these combined elements?

Spirit phenomena furnishes proof of the individualized identity, in various ways of persons passed from this life and returning. History tells us that man was conscious of his immortality long before the bible came. The nature of the earth is there to convince any thinking mind that there is an after life. Look where we will, nature is but a series of continued life; but of all proof outside of spirit phenomena, there has always been an innate desire in the human breast to live on, to know something of the hereafter; a yearning to know if our loves, affections, hopes and joys did endure. Again, in the *Colony*, lecture on "The Gods," delivered several years ago, I find the following paragraph and offer it as proof that even he, the great Ingersoll, has the desire for immortality. He says:

"The idea of immortality, like a sea, has ebbed and flowed in the human heart, beating its countless waves of hope and joy against the shores of time, and was not born of any book or creed. It was born of human affections, and will continue to ebb and flow beneath the clouds of doubt and darkness. As love kisses the lips of death, it is the rainbow of hope shining upon the tears of grief, giving promise of a bright hereafter."

This is very flowery language, still to any one who can comprehend the English language, it is a desire for immortality, and immortality. The great Col. In his colloquy, says:

"It must be so, Plato; thus reasonest well. Else whence this pleasing hope; this fond desire This longing after immortality?"

WM. C. CLAXTON.

J. J. Morse, the English Lecturer.

To the Editor of the Religio-Philosophical Journal:

In pursuance of the works of those faithful spirit-friends, whom it has been my pleasure to serve during the past several years, I am making a few more progress reports, and since my arrival, accompanied by my wife and daughter—in August last, my family has been fully employed upon the labors incident upon my mission, with all the resultant good that could be hoped for.

Time presses, and my unseen directors admonish me that as your Continent has to be crossed, and untold miles of weary travel to be made, I am for the time being, grounded again, the needed arrangements for the remainder of my work in America must be attended to. As my time during the remainder of my stay east is virtually disposed of up to September next—for lectures, and camps, I propose to commence my westward pilgrimage in October next, and to that end solicit correspondence in points between New York and Chicago, with special reference to travel, as to Indiana, Troy, Saginaw, Buffalo, Cleveland, Toledo, Detroit, and to some extent Chicago, from which city I propose to subsequently move on to San Francisco, and Los Angeles, thus utilizing the lecture season of 1886-87.

The generous notices of the American Spiritist press, and for many years past, will have made my name known to you, and I hope to have my place in the list, west, and as I wish to perfect my plans with as little delay as possible, I shall esteem it a favor if correspondents will communicate with me with as little delay as possible, so that mutually advantageous terms can be arranged, and time and strength economized in the accomplishment of the work before me.

Thanking the *JOURNAL* in advance for this courtesy, and asking all letters to be addressed to me as below, I remain your co-worker for a rational interpretation of immortal life.

J. J. MORSE.

Lynn, Mass.

Of the 300,000,000 eggs annually used in Paris every one is inspected by being held before a candle. Rotten ones are thrown into a vat, which is emptied daily. Those "spotted" and unfit for food are sold to the poor, and are eaten by them. The price of eggs is rising, owing to the increased demand of other countries and to numerous customs duties on those imported.

The Bible and Future Life.

To the Editor of the Religio-Philosophical Journal:

Please allow me to say a few words by way of explanation in regard to this passage of Scripture, which I think is entirely misunderstood by the clergy and the Spiritualist writers and speakers: "If a man die, he shall be as dust." Poor old Job is supposed to ask this question, as though he expected to die from the effects of his afflictions, yet desiring in some manner to live after the death of his body. When we read the whole book of Job it becomes very plain that he knew nothing whatever of a future life, and still worse apparently in fear his three friends (Job 1, 11) might believe in a life hereafter. He seemed to argue that there will be no future existence after the death of the body (Job 14, 14). The question here asked is a negative one:—"If a man die shall he live again?" This is certainly what Job meant if anything. He says: "My days are swifter than a weaver's shuttle, and are spent without hope." The eye of him that hath seen me shall see me no more; thine eyes upon me, and I am not." "As the cloud is consumed and vanisheth away, so be that goeth down to the grave shall sleep away no more." Please read Job 18, 19, 20, 21 and 22. Verse 21: "Before I go whence I shall not return; even to the land of darkness and the shadow of death." Read over carefully chapter fourteen. Special attention is called to verses 7, 8, 9, 10, 11, 12 and 13. I suppose that a belief in a future resurrection of the physical body is almost universally entertained by our friends, the Christians. I call their attention to Job 17: 9; xxi: 22.

In conclusion I will say that the idea of a future life—a life after the death of the physical body—is not taught—not so much as hinted in the Old Testament. I defy any clergyman, preacher, priest or pope to show that there is a word said about a future life from the first chapter of Genesis to the last chapter of Malachi. The Jews were not offered future rewards for leading an honorable life. They were offered rewards consisting mostly of long life, good health, and especially victory in battle for observing the "laws of Moses," consisting principally of the most absurd, debasing and heathenish ceremonies. The principal thing, or what seemed so, was that they should kill the most, was the killing of poor dumb beasts. See I Kings, viii: 5, 63.

JACOB FULMER.

A Jew's Views of the Christians.

If you want to know something about the beauties of Christian civilization and the Christian State you must go to Prussia and observe how by the grace of His Christian Majesty the Emperor, King of Prussia, so many thousands of Poles and Russians are driven from that country, whose sole crime it is to have been born outside of the confines of that country. Then you must go to Russia and observe how that very Christian Majesty and Pope of the Church drives out of his country, in retaliation, about one hundred thousand Jews of all creeds and professions, returning the compliment of his imperial brother. Then go to Roumania and observe how the Jews are persecuted, trodden down, everything except fayed or roasted alive by their very Christian fellow-men. To cap the climax you must read the late trials of socialists in Warsaw, and the pleas of the lawyers in behalf of those political enthusiasts. Jewish girls were tortured to death before the trial opened. The absence of a trial ended with sending one portion of the prisoners to the galleys, another to the mines of Siberia, which is hell on earth, some for life, some for twelve years, etc. If you read all that and are not convinced that Christian civilization is as barbarous and dastardly as the heathen ever was, you are not open to conviction. How would it do for the enthusiastic revivalists who are now at work to build up the Kingdom of God on earth, if they would tell them the truth about Christian practices of that kind? They could make a capital lesson out of it on the morals of Christendom.—*The American Israelite*.

The Spirit World.

To the Editor of the Religio-Philosophical Journal:

In a former article I spoke of the Spirit-world, and of the means we should use to gain an admittance into its celestial climate, and the boundary line between the terrestrial and celestial planes of human life, and when, and how shall we know when we cross the boundary line and become one among the angelic hosts that are now striving so hard to enlighten their brothers and sisters who remain in darkness and doubt on the subject of pure happiness or misery. You can know dear brothers and sisters, when you shall have crossed the line and become an inhabitant of that celestial plane of life. I will tell you how you may know when you are approaching the line: It is when your love for humanity has melted, as it were, the cold, selfish hatred towards even your worst enemy; then you may know that the universe might as well be the unfolding of the spiritual or divine part of your nature, you may feel the refreshing breeze from the Summer land. There will be no angry clouds then to darken the celestial sun of your spiritual paradise. Remember that all acts and thoughts that tend to develop the angelic part of humanity will hasten your arrival to your celestial paradise.

A. C. DOAN.

Old Celtic poetry tells us how "the voices of singers, singing sweetly, descended from heaven to the little cell beside St. Mary's church, where the Bishop lay dying, then the same song ascended from the roof again and returned heavenward by the way that it came." It was the song of his brother, a missionary Cedd, come with a choir of angels to soothe the last hours of Cedd.—*Green's "History of the English People"*.

SPIRITUALISM IN THE EARLY DAYS OF OXFORD UNIVERSITY, ENGLAND.

Edmund Rich—Archbishop of Canterbury and saint in later days—...in one hour of dream, the form of his dead mother floated into the room where the teacher (Rich) stood among his mathematical diagrams. "What are these?" she seemed to say; and seizing Edmund's right hand, drew on the palm three circles intersected, each of which bore the name of a person, the first being his brother, the second a missionary Cedd, come with a choir of angels to soothe the last hours of Cedd.—*Green's "History of the English People"*.

Rich later resigned his tutorship, took orders and became the first prelate of England, though originally a scientist.

The Condemned Prisoner.

Dr. William B. Hazard of St. Louis says: Any one would naturally suppose that appetite for food would fall the condemned prisoner, the morning of his execution, but it would appear the rule is frequently the reverse of this. He eats a good supper the night before, follows it with a substantial lunch at bed time, and his sleep is sound all night long. As the fatal moment draws nigh he devours with gusto a breakfast that would prepare a laborer for a day's work. The next day, when the executioner's ax falls, the condemned man is found to be in the best of health, and his last hours are found to be the best of his life. I suspect that something of the condition of mind characteristic of the victim of cancer in its last stages must be his at the supreme moment of approach. All hope is lost, apathy succeeds the alternations of conflicting emotions he felt while his case was fought over on the courts, the selfishness of despair, the higher intellectual faculties, until at last the merely animal instincts prevail. He eats his last breakfast with the same eagerness as he clenches at the rope which suspends him. The brutality of our (practically) public executions is unworthy of an enlightened age. Death by the hangman's ax, by the guillotine, or by the Spanish garrote is more merciful, and less degrading to the spectators and those who read it. Electricity in some overpowering form, imitating the lightning's stroke, would make the vengeance of outraged law more awe inspiring, painless and altogether more scientific than is possible by this remnant of barbarism of the middle ages, the hangman's noose.

Alex. H. Newcomb, of Toledo, Ohio, writes: While we have no regular organized society we have a goodly number here who are quietly investigating Spiritualism, having their little circles in different parts of the city. The heaven is working. We have some good mediums. It is a poor place for tramps and eysers here—such as you denounce. I am pleased at the way you handle them; the good and honest mediums are appropriate to the cause; only the humbugs and tramps complain of your paper.

William Morris, in renewing his subscription, writes: Although I am not a Spiritualist, I find I am too much one to not use the *JOURNAL*.

Notes and Extracts on Miscellaneous Subjects.

Subjects.

During the last year there were over 500 divorce suits filed in St. Louis.

The wife of an English baronet advertised in London papers for the place of companion.

In New York it is becoming customary to use umbrellas as a shield against the glare of the electric lights on clear nights.

An old man of eccentric habits, who died in miserable circumstances in London, was found to be in possession of \$50,000.

The late King of Spain is said to have been heavily insured in United States offices, presumably at extra heavy premiums.

Michigan University is to receive the Sculptor Rogers' entire art collection after his death. It includes over one hundred pieces in plaster and marble.

A veterinary surgeon, who has been practicing extensively in private families, is being proceeded against by the Burlington county (N. J.) Medical society.

The *Organe des Mines* states that the paper rails now being made at St. Petersburg have proved to be extremely durable, while they cost one-third less than those made of steel.

Gin Fon, a San Francisco laundryman, has joined the Anti-Coolie league, and posts over the door of his washhouse house the sign: "The Chinese must go. None but Mexican men employed here."

A Waterbury paper mentions a citizen who removed his daughter from a great female college in consequence of the "prevalence there of the baneful and disgusting habit of chewing gum."

Sanitation is needed in Japan. According to the transactions of the Society of Medical Science, one of its cities—containing a population of a million and a quarter—reports a death rate of 50 per 1,000.

According to the report of the Surgeon-General there were only two cases of varioloid and one of small-pox in the United States army last year. Vaccination was carried out with great regularity.

An Oblo doctor, who has been collecting facts about opium eating, believes he can demonstrate that the use of narcotics is most common in towns where the sale of alcoholic beverages is not permitted.

A boy named Edward Light was discovered in the bow of a frigate at Hongkong, England, on Christmas Eve. He had been in his strange prison for six days with no food but some orange peels and no drink whatever.

A man named Joseph Ludwicks, who was arrested at Wolverhampton, England, for deserting his wife and family, was known as "The Male Barmal." He served engagements in various light stores in female attire, and was a great success in that line.

A family in Cambridge, Mass. have had their house overhauled several times to discover a cause for the nausea and vomiting which they have been afflicted. Arsenic dust from the chimney with which the room was decorated has been discovered by a chemist to have been the cause.

A remarkable explosion which occurred in Germany shows the force possessed by dust. A sack of flour, falling down stairs, opened and scattered the contents in a cloud through the lower room, where a burning gas flame set fire to the dust, causing an explosion which lifted part of the roof of the mill and broke almost all of the windows.

An English statistician shows that since 1700 among the civilized have caused the death of 4,470,000 persons. A collection of silver plates bearing a coat of arms was found buried under the base of one of the chimneys, it having probably been hidden there by the owner during the occupation of Boston by the British.

The results of experiments with eighteen varieties of cheese are given in *Biedermann's Centralblatt*. Cheddar, a rich and highly flavored English cheese, was digested in the shortest time, four hours, while uric acid skin cheese required ten. There is little difference in the digestibility of all sorts of hard cheese or soft cheese. Fat cheese dissolved the most rapidly. Taking into consideration the quantity of nitrogen dissolved, the writer concluded that, on account of its great proportionate digestibility, cheese is the most nourishing of all foods except meat and eggs.

The French have looked with alarm upon the steady export of Percheron horses to the United States; but the most prominent breeders there now claim that the progeny of these horses raised in the United States are just as good as those raised in France, and that it is profitable to re-import. It is known that Napoleon III used to import Percheron horses from Vermont for the postchaises which he used so much, as General Fleury, his master of the horse, found them much superior to the Mecklenburg horses, more generally in use.

In a paper read before the Public Health Association, Dr. D. E. Salmon said that the ravages of hog cholera were unusually severe and widespread last year. The loss of property was \$300,000. Before referring to the sanitary aspects of the question, he said: "The disposition of the million carcasses of hogs that have died from this disease is a matter which affects the health of our people. Sometimes they are left to rot, sometimes they are thrown in the ponds and streams which furnish drinking water to our cities, sometimes the lard is rendered from them, and what finally becomes of this product is an interesting subject for speculation."

Shertlock, Canada, boasts a young girl with nerves. A young man at a party, who was boasting of his nerve, was challenged to hold up a small tin to be shot at with a revolver, when he weakened

A TERRIBLE CONFESSION.

A Physician Presents Some Startling Facts.

Can it be that the Danger Indicated is Unfamiliar.

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire:

To the Editor of the Rochester (N. Y.) Democrat.

SIR:—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly dissipated by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand!

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with indigestion, another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I had felt or experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death! Morphine had little or no effect in relieving the pain. For six days and nights I had the death-rememorative biliousness constantly. My water was filled with tubercles and albumen. I was struggling with Bright's Disease of the kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foot, at that time rector of St. Paul's Episcopal church, of this city. I felt that it was our last interview, but in the course of conversation Dr. Foot detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practicing physician and a graduate of the schools, I decided the idea of any medicine outside the regular channels being in the least beneficial. So, solicited, however, was Dr. Foot, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that I forgot what I had believed but a few days before was my dying bed. I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfillment of that vow. My improvement was constant from that time, and in less than three months I had gained 30 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's safe cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinct features of its own (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die little by little, without the presence of any of the characteristic symptoms and evidence of a physician's certificate occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and the other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and evidence itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease.

As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be suffering such as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the professional and personal consequences.

J. E. HENTON, M. D.
Rochester, N. Y., Dec. 30.

It Should be Generally Known
that the multitude of diseases of a scrofulous nature generally proceed from a torpid condition of the liver. The blood becomes impure because the liver does not act properly and work off the poison from the system, and the certain results are blotches, pimples, eruptions, swellings, tumors, ulcers, and kindred affections, or settling upon the lungs and poisoning their delicate tissue, until ulceration, breaking down, and consumption is established. Dr. Pierce's "Golden Medical Discovery" will, by acting upon the liver and purifying the blood, cure all these diseases.

The grinding of the crown glass disk of the Immense lens for Lick Observatory, California, is well under way at Cambridge, Mass., yet a whole year's work remains to be done before it can be finished.

Fortune's Favorites
Are those who court fortune—those who are always looking out for and investigating the opportunities that are offered. Send your address to H. K. & Co., Portland, Maine, and they will mail you free, full particulars about work that you can do while living at home, and earn from \$25 per day and upwards. Capital not required. You are started free. Both sexes. All ages. Some have earned over \$50 in a single day. All are new. All succeed grandly.

Tennison's "May Queen."

Who knows but if the beautiful girl who died so young had been blessed with Dr. Pierce's "Favorite Prescription" she might have reigned on many another bright May-day. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable.

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VOL. XXXIX.

CHICAGO, FEBRUARY 13, 1886.

No. 25

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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- EIGHTH PAGE.—"Sit Them Up." The Faith Cure. Was it a Phantasm? A Pica for Common Sense. Miscellaneous Advertisements.

Libogen, the Spirit of Ujjae Island.

[We publish this article, thinking it will be of especial interest, owing to the fact that it is from a publication having no spiritualistic bias, and which is rather careful as to what it publishes.]—Ed. JOURNAL.

We are assured by the writer of the following remarkable story that it is strictly true in all its details. Our readers in Yarmouth, Maine, will recognize the author by his initials. He was first officer of the large Bath built ship, *Rainier*, which was wrecked on Ujjae Reef, in the North Pacific Ocean, Jan. 2, 1884. The crew was rescued as related below by the U. S. Ship *Essex*, April 13, 1884. The second mate had been sent out with the long boat, and was picked up by an English bark, one of the crew having died of exhaustion, and the rest being taken to China. Capt. Morrison had built a schooner and sailed with thirteen men for assistance, leaving the writer of this sketch among the savages, with his wife who was very sick, and with eight men. The natives, after taking all they could get from the shipwrecked crew began to show signs of hostility. Accordingly our correspondent made preparation to leave the island in the two quarter boats, intending to steer for China, 3,000 miles distant. We now take up his narrative.—Eds. TRANSCRIPT.

I was seated in our little hut conversing with Mrs. S., and smoking a pipe of oakum, when Norma, one of the king's wives, came to the door and in Kanaka with a little pigeon English, which Mrs. H. had taught her, informed me that Libogen had come to the island and wanted to talk to me, so the king had sent for us to come to his house. Previous to this the king had often spoken of Libogen, and at one time had said "White Kanakas belong Libogen," and when asked what he meant said: "So long time Libogen speak king.—One night king take canoe—go down reef—find two big canoe—all bloke—plenty white Kanakas—speak king no good to white Kanakas—bun-bun man-o-war come and Bun-Bun king.—So he go down to reef one morning and see two big canoe all bloke—he get white Kanakas—so white Kanakas belong to Libogen." So to Libogen we must owe the assistance which we received from the natives in landing through the surf; as no land could be seen from the ship, and what had brought them down the lagoon, at so early an hour was a mystery to us all.

On further inquiry I found that all their movements on any journey by canoe were governed by a spirit, called Libogen, of some one who had died in the house in which we lived (formerly the king's palace), whether a woman or child I could not find out; but some human being whom they all worshiped and whose spirit still came at times to visit the king and his family. They were the only ones who could converse with the spirit, so they said. The body had been buried on a small island some twenty miles down the lagoon, and no native was allowed to land there except the king and his family. After the king had given me this information, I told him to tell me when Libogen came again as I would like to talk with her; but not being a believer in Spiritualism thought no more about it until the king sent for me.

I was somewhat awe-struck at the king's request, and more so was Mrs. H.; but grasping my arm with a nervous grip we proceeded to the king's hut, a rural cottage, the frame-work of small saplings covered with leaves from the Pandanus tree. We found the third officer, and the seven men gathered outside the door; also many of the Kanakas listening with sober, long drawn faces to the wonderful, mysterious talking of an invisible spirit. The king beckoned for us to enter and be seated by him in the center of the house. We were surrounded by all the other

members of his family, who took but little notice of our arrival, so interested were they in the spirit's manifestations. The king continued talking with the spirit for some time, and could be distinctly heard first in one part of the house then quickly changing to the opposite side, now over head, again alongside of me, and with my slight knowledge of the language I could distinctly distinguish some of the words spoken. The voice sounded or spoke in the form of a whistle, and was fully as wonderful as it was mysterious.

After a while the king said: "Libogen, speak to mate." So I gave the king to understand that I wanted to know what had become of the long boat and the schooner with their crews and were we ever to be rescued from this lonely island.

The king commenced talking again asking my questions, and the spirit informed him that the second mate had been picked up near an island called "Poinette," (an island which they had never known existed and where the long boat's crew was rescued) and the Captain had arrived in the schooner at "Jaluit," but he was sick and could not come; that all the schooners were away; but the Captain was all right and in one week the schooner would come to the island and that the Captain would send one as soon as one could be got ready. But in two weeks a big schooner would come and we would be rescued; and said that the spirit of the steward, who had died and was buried on Ujjae, was with her. The conversation lasted some time and when it was finished I was told to say, "Good-night, Libogen," which I did and was answered "Good-night, mate." In plain English as I could speak myself. Mrs. H. was also told to do the same, and was plainly answered "Good-night, Emma." Such wonderful and important information was more than my brain could conceive to be true, and each day of the following week seemed a life-time, and not the short period of twenty-four hours. Slowly the days passed until Saturday night and we all commenced to await anxiously the coming morning with wavering faith. During the evening the king came to our hut as was his custom every evening to get a few whiffs of my pipe of oakum, as the tobacco had all gone many weeks before, and a smoke of oakum or dried leaves was a luxury. I yet had a little tea which had been wet in salt water and dried, which I was saving to give the king to smoke in payment for some coconuts and bread-fruit when we were hungry. The king seated himself on the floor and I filled the pipe with oakum and gave it to him. After smoking a few moments he said, "Libogen speak—to-morrow schooner come," to which I replied "Libogen too much lie." "No, no, no," said the king. "To-morrow come sure finish and schooner no come, Libogen lie. Libogen no lie—always speak true."

It must be remembered that all kinds of crafts were schooner to them since having seen our schooner built and sail away. No doubt it was the largest vessel many of them had seen, though the king, who was an old man, may have seen larger ones and, from what I could learn, had at one time seen a man-of-war, and seen them fire their big guns, as the mention of man-of-war caused him great uneasiness and often times he would say "speak king good, man-o-war no bun bun king?" To which I would reply "speak king good, and give white Kanakas plenty kai kai (food) man-o-war no bun bun king," and with this he would go away satisfied and invariably sent us some coconuts. Sunday morning came at last and found ten eager watchers for some signs of deliverance from our island prison. The hours dragged slowly by and the sun was nearing the western horizon and anxious eyes had grown dim when a shout was heard coming from one man and another the whole length of the island. The king, who was standing by me, cried, "schooner come; Libogen no lie."

Libogen was aroused. The shouting was indescribable, the natives running this way and that in apparent confusion. So, quickly grasping my glass I started for the other end of the island off which the sail had been seen, and with long strides, followed by the rest of the crew, soon reached a point from which a sail could be dimly seen bearing down toward the island.

With my glasses I could distinguish a curiously built craft, with a large, strangely shaped, three-cornered sail, and on its near approach could see many naked savages with which the vessel was swarming. I immediately made up my mind that our deliverance was near at hand—of life but not bondage; so I determined to return to my hut and arm the crew with the rifles which we had, and hold out for our lives as long as possible. But my fears were quickly dispelled by the king, who said "Never mind, Kanaka no hurt mate," so I returned to my house to inform the anxiously waiting Mrs. H. that our deliverance had not yet come.

The following Sunday was set by Libogen, the spirit, that the second mate should come in a schooner to rescue us. The following week dragged slowly by, and the weather which had been fine and pleasant with a strong breeze, now became hot and disagreeable, and the rain came down in torrents, it being the change of the monsoons, and the mosquitoes came in swarms seemingly bent on eating us up, and as we had no shoes we were obliged to hang our feet out of the door to keep the mosquitoes away, and fan the rest of our person to be able to live in peace. Our misery was nearly complete and if deliverance came not on the morrow hope was akin to despair. During the evening Mrs. H.

was patching a morning gown with a piece of bed-ticking till it resembled Jacob's coat of many colors. The third officer and myself were enjoying the luxury of a smoke (of tea) prognosticating what the morrow might bring forth, when suddenly Mrs. H. sprang up and cried "I hear a gun," and in a few moments a native came running to me saying "schooner come and Bun Bom." But hearing no more I concluded it was all imagination, so lay down to sleep to wait for the coming morn. It came, and with it came a drizzling rain and hot, sultry weather, and the prospect seemed gloomy even though assistance might be near, for a dense fog surrounded the island, so thick that the reef could not be seen and only a cable's distance away.

No coconuts had been brought to us the previous day, for the natives, like ourselves, remained under cover out of the rain, and the trees being so high it was impossible for us to climb them to get any, so we had had nothing to eat. Towards 8 A. M. the fog lifted a little and I was seated by the door looking out on the dreary waste of water when—Boom—the sound of a big gun came across the water and the whole island was astir. I had previously appointed to each man a station, so that we had a system of communication from all points of the island which was about a mile long and one-fourth of a mile wide. I immediately sent some men out with orders to report anything that might be seen, as the gun must have been from either a ship in distress or else assistance was near. Hardly had the men started when another boom came rolling along and apparently not far distant, and soon after the shout came from one man to another until it reached our little hut, that gladly welcome, a thousand times welcome shout which pen fails to describe. "Sail, O! Sail, O!" and soon after came two of the men who reported a large vessel off the south-east end of the island with fore and aft canvas set—apparently passing by.

There was no time to be lost if such be a fact, and the natives, who were fast gathering, helped us to launch the quarter boat, and in a short time four men were pulling me rapidly down the lagoon. We were obliged to pull some distance down the reef before a safe crossing could be found, as the surf was so high and dashed with such force against the coral reef. As soon as a safe crossing could be seen, we headed for the reef; all hands jumped into the water and pulled the boat over the reef, ready to launch through the breakers directly a chance was offered. It soon came, and with a loud shout, the boat was shoved into the surf and all having jumped in and grasped the oars, a few bold strokes brought us clear of the breakers, and we pulled for the point, some three miles away. We soon could discern that the vessel was under steam and all sail had been taken in.

The stars and stripes were floating at the peak and, on near approach, the first face I could distinguish among the many that swarmed the side was our old second mate, H. W. Drobne, whom we had long since mourned as dead, but by whose untimely endeavors, under painful circumstances, we were rescued from our island prison. Hardly had the boat reached the side of the unknown ship, when an officer shouted from the bridge, "Is Mrs. H. alive and well?" "Yes," was the answer, "but the Captain has sailed away in a schooner that we built a month ago, and no news of him as yet. One man, the steward, we have buried and there are ten of us now on the island." "Come alongside," was the reply; and as the boat glided alongside, a rope was thrown which was made fast to the boat, and grasping hold of a ladder which had been hung over the side, I leaped from the bobbing boat and quickly reached the deck where stood Commander McCormick, who grasped my hand and said, "Welcome on board of the American Man-of-war 'Essex,' sent by the United States government to rescue the crew of the American ship 'Rainier.'"

Imagine, if you can, a prisoner on an island and four long dreary months, with long shaggy hair and beard, clad only in a pair of canvas pants that had once been white, a calico shirt that had no sleeves, and barefooted, and yet I was conducted to the cabin and warmly welcomed by all the officers of the "Essex"—welcomed by warm hearts that protect our country's flag.

As I pulled away from the ship's side to carry the glad tidings to Mrs. H. and those that remained on shore, three cheers rent the air from the crew of 150 men, of that proud ship, and were responded to by the boat's crew, though faint in comparison; but they came from hearts filled with gratitude to those who sailed under that dear old flag, the stars and stripes. And on that Easter Sabbath, April 13th, 1884, while the many thousands were commemorating the resurrection of Christ, none were more sincere in their adoration than the little band of castaways rescued by the American man-of-war "Essex." A. H. McCormick, commander—through the humane kindness of Colonel Mosby, American Consul at Hong Kong, China, Admiral Davis, commanding Asiatic Squadron, and Secretary Chandler, U. S. Navy.

We found to be true all the spirit of Libogen had said in regard to the Captain's being sick and unable to come to our assistance, our arrival at "Jaluit," an island some three hundred miles to windward of Ujjae, and that a schooner had sailed to our assistance manned by natives, and in command of Will Jackson, a Bath boy, who had been in the *Rainier*, and sailed with the Captain in the schooner. The within facts are true ones, and I leave the reader to judge if the spirit of the departed Libogen spoke truly or not.—Q. J. H., in *Portland Transcript*.

THE SPIRIT LAND.

Spiritualism Discussed by a Firm Believer in Guardianship by the Disembodied.

[Fargo, Dakota, Republican.]

In speaking of the Storey will case, you refer to the fact that Mr. Storey, having investigated the subject of Spiritualism, after denouncing it, became an ardent Spiritualist. A few years ago a college professor, well known throughout the West, became much wrought up over the subject of Spiritualism and determined to prepare a lecture proving its falsity. After spending some days at his work, he began to realize how little he knew of the subject and cast about for light. He made a trip from western Minnesota to Chicago with a view to coming in contact with the mediums of that city, confident that he could confound the most noted of them. His whole soul was in his mission, and his purpose was to do humanity a justice. In an omnibus, on the way to a hotel, he inquired of a gentleman by his side concerning mediums, and was referred to Mrs. O. A. Bishop. He immediately left the omnibus, took a cab and drove rapidly to her residence lest he should fall into some prepared snare. The medium went into a trance, and while in that state told him who he was, from whence he came and the purpose of his visit, and gave him

SIXTY-NINE DISTINCT TESTS.

either one of which would have caused him to wonder. Like the woman at the well he went away and said, "I have found one who has told me all I ever knew." The Christian professor from that day became a Spiritualist. Like Paul he was converted through the flood of light that was thrown upon him when on his way to prepare to persecute. I, too, started out on such a mission. I met the medium and spent an hour telling her of myself and followed with several other visits all with the same object in view—to discover as to her character and power and to "stuff" her, expecting that when she finally went into a trance she would rehearse the main features of what I had told her and tell me to beware of a black-eyed woman having a thin face and brown hair, and that I had an enemy in a heavy man of sandy complexion, etc. She commenced, instead, at the place where I was born and described incidents of my childhood, the countries I have visited, repeated words used by myself at the supposed death of a child, years before, and said from that hour he commenced to get well. She told me of my secret sins, of my secret ambitions, described countries I afterwards visited, even to the color of the box car I would ride in, but did not refer to one word, or one incident I had used in my efforts to stuff her. Unlike the professor I did not surrender and become a Spiritualist, but I found

A NEW LINE OF THOUGHT

open to me, and by following it I found one of the widest fields for investigation that God has given to man. I discovered the subject to be a very dangerous one to meddle with because the truths that may be found are so bright that no man can stand up under them. I have seen the hand writing upon the wall as Belshazzar saw it; I have heard, as those with Jesus heard, a voice from heaven saying, "This is my beloved son in whom I am well pleased." I have seen an uneducated woman write in language wholly unknown to her when in her normal state; have heard her carry on conversation in French, German and Spanish with different persons when not knowing a word of those languages; unable to strike a single note with intelligence on a piano, I have heard her play for hours the most charming and most difficult pieces, I have heard pleadings for a pure life and upright conduct from "over there" with reasons given that would commend themselves to the purest and best. I could tell you of a lawyer residing in St. Paul, one of the most eloquent and brilliant of his profession, who was going to wreck as fast as excesses could carry a high strung man to ruin, who was stopped in his downward course by an angel warning. Not one drop of intoxicating liquors—not one profane word has been suffered to pass his lips since, and now if, in Fargo, he could quietly sit in his room and say to what he believes to be

SPIRIT GUIDES:

Say to my wife in St. Paul that I want her to know so and so, and she would be compelled to leave whatever work she was doing and take a pencil and write the words uttered. Your community would be surprised were his name used, so well is he known. There are truths in Spiritualism on which Christianity is based, and when they are recognized the Christian no longer need hold to a blind faith. He will know that well doing will bring peace and contentment—a sense of perfect rest. That evil will bring unrest, remorse—penitence. He will know that no sin in thought, word or deed can be hid from the Creator. He will perhaps doubt the theory that Christ died to save sinners, but can readily accept the view that through the death and resurrection of Christ, immortality was proven, and can understand why through calling upon his holy name, why through seeking to live like him we may become like him—charitable like him, forgiving like him, earnest like him to do good.

He will learn that where evil is there evil influences congregate, and if of a susceptible nature he will learn to avoid evil associations as he would avoid pestilence. He will learn, not in theory, but will come to know that "where the wisdom and resources of man fail there is an inexhaustible supply yielded us from above through the power of prayer." He will know why the drunkard is

BOUND BY A CHAIN

that cannot be broken, why some who really mean to be good will lie on all occasions, and then, as the minister said he had done over his exaggerations, "shed barrels of tears because of it." He will know why some good men steal, why many are insane, and he will become a truer and better man in every respect. If naturally of an unbalanced mind, and he comes in contact with "Little Squaw," "Nigger Pete," or others who, in earth life, would be irresponsible, and follows their advice because he believes it to come from spirits, he would land where the speculator would land who would buy or sell options upon the advice of every street gambler with whom he comes in contact. There is an intelligent force within every human being that lives after the mortal passes away, and under proper conditions that living intelligence can and does manifest itself. Now, as in the days of old, where two or three are gathered together in His name, there will the spirit be to bless. Sought not from mere curiosity, sought not for worldly gain, but as the true Christian, seeks his closest to confess to himself or to his God, as he chooses to look at it, and ask divine help and divine guidance, so the spirit may now be sought, and relief will surely come. As in the days of old, angels ascend and descend upon the ladder which Jacob in his vision saw ascending from earth to heaven; and that ladder may find a resting place

IN EVERY TRUE HEART.

There are millions of Spiritualists who have seen and know, and though you were to crucify and stone them you could not shake their faith. There are those among them who like Thomas doubt, or like Peter deny, or who like Zacharias investigate from tree tops, but the evidence in favor of Spiritualism is as strong and startling as the evidence of Christianity. While denouncing Spiritualists for their beliefs, not one in ten of the Christians believe the Bible stories of angel visits and of spirit power; the Spiritualists believe them all.

Should any want to investigate this subject, in every household where peace and harmony dwell will be found the means. The fortune-tellers and advertising mediums who play upon the susceptible for pay are almost invariably frauds, but a list of genuine Chicago mediums can be obtained at any time by application to Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, and they may occasionally be found throughout the country.

I believe in God and the angels and have seen nothing in genuine Spiritualism that cannot walk hand in hand with Christianity.

A Case of "Projection of the Double."

[The following communication has been recently received by an officer of the Theosophical Society, and is published by permission for the information of those whom it may concern.]—ED. RELIGIO-PHILOSOPHICAL JOURNAL.

531 West Jackson Street,

CHICAGO, Jan. 6th, 1886.

MR. STANLEY B. SEKTON:—At the beginning of this year—a little past 12 o'clock, midnight—I saw you suddenly appear before me, having a key in your hand, holding it in a peculiar position. Your visit was brief, as you seemed to be outward bound on a long, astral journey. You appeared pale and under much nervous tension, but the "shade" was distinct, and distinctly shadowed a clear spiritual purpose. I can show you the manner in which the key was held more easily than I can describe it.

Very truly,

M. L. BRAINARD.

Sec'y C. B. T. S.

CHICAGO, ILL., Jan. 12th, 1886.

DEAR SIR: I have waited before answering your letter, till I could send you something authentic. I will state that on New Year's eve, about midnight, I took an ivory key in my hand, which is a symbol of a secret order to which I belong. I composed myself and started on my journey for the Lodge of the said Society, when, remembering that I had promised that I would visit one of our T. S. on that evening, if possible, I made a detour in my astral flight, visited a member in my Lingamaris or astral form. I remained a few seconds in my astral form, so that I could be seen; then resumed my journey to the Lodge. I will also state that I held the key in a particular manner between the two fore-fingers and thumbs of each hand, and that after the meeting, on the subsequent occasion, the percipient showed me the manner in which I held the key, this being the same as in my astral projection. You are at liberty to publish this account, with names and also the accompanying note to me. Some time I will try and visit you in my double, wearing a certain jewel in my possession. Fraternally yours,

STANLEY B. SEKTON, Y. T. S.

First Chicago Branch T. S.

Fatti had some odd experiences at Bucharest. The ladies of the audience averted her by throwing a hundred white pigeons upon the stage.

HEAVEN.

What Is It, and Where Located?

THE TESTIMONY OF SPIRITUALISM.

And what have the returning spirits to say on this vexed question of where is heaven?

In looking to Spiritualism for a solution there are certain facts we must bear in mind, viz., that the unlearned are in the majority; that it is the exception and not the rule to find minds belonging to the great laboring class that are scientifically bent; and the majority of mediums are of this class, because the more favored ones think it beneath their dignity to submit themselves. The consequence is that there are few scientific discourses given, the burden of the spirits' cry is to be not deceived into putting faith in any one to save you from the consequences of evil actions. The fact is when they have reached the spirit side of life they have found to their sorrow that they have been misled, and they hasten back to their friends to warn them in time. But through various mediums information of the locality and construction of the Spirit-world has been communicated, which may be summed up as follows:

There is being continually given off from our earth a fine etherealized or spiritualized substance of matter, which is so fine in its nature that our senses are unable to perceive it. Every animal from man down to the crawling insect at our feet; every tree, flower, grass and moss, is helping on the great work of the spiritualization of matter. Nothing lives in vain. The rose out in the edge-row, the little modest flower blooming all unseen, unknown in field and forest, does its individual part in the work. Not a year, month, or day passes but vast supplies are eliminated from the earth and sent on its upward mission; a continuous stream is being given off, which ascends until it reaches an altitude of its own spiritual density, when by the law of gravity it is arrested, and forms a "zone of about 120° in width; that is, it extends about 60° on each side of the equator." This zone is as subject to law as the earth itself. It is not an immaterial world as some preach. It is matter, but vastly refined or spiritualized, and none but spiritual senses whose organs are of the same spiritualized material can perceive them; and its scenic, topographical and vegetative forms partake of the same refined, spiritualized nature. Bearing this fact in mind, we can in part understand the difficulty communicating spirits have to encounter and grapple with, when endeavoring to describe their spirit-homes, which generally ends with: "There is nothing on your earth which for loveliness, refinement, and artistic beauty we can refer to in order to convey to your minds anything like an adequate idea of the exquisite beauty and harmony that prevail here. All on earth is so crude, and your most lovely, your most refined and artistic productions are gross and imperfect in comparison with ours." Such must, from the nature of things, be the case, because the finer the material the finer the production.

The refining and spiritualizing process ceases not here. The laws of nature are incessantly at work, improving on their last efforts, and eliminating a still finer material from this already refined zone. And as the process goes on, the finer product ascends yet another stage until another spiritual zone is formed; and from this zone is elaborated yet a third.

If the first zone is so exceedingly more refined and spiritualized than the earth, so that not even its best productions can be held up as comparisons, what must be the state of perfection, loveliness, and exquisite beauty of the third, which is three times removed from the earth? Truly we may say that eye hath not seen, ear hath not heard, nor hath it entered into the power of man to conceive the loveliness and beauty of those spiritual homes.

As these zones have the earth for their foundation, and are in accordance with the aspirations of its inhabitants, they accompany it in its orbit and flight through space, always bearing the same relation to the countries of the earth; so that the most perfect harmony reigns throughout.

There is no miracle here. Everything is wrought according to law. For ages incomprehensible has the Spirit of Nature been at work, developing its crude matter, and passing it on through every form and stage requisite for the sustenance of life. From its original igneous state until it became so perfected that it was capable of supplying man with all the properties necessary to sustain physical life. Oh! what ages must have elapsed, what labors gone through, to produce this, O Man! Thou immortal work of an Omnipotent, Omnipresent, and Omnipotent Being, whom we now call Jehovah! What art thou that thou should be an object of so much labor and care, thee for whom it has taken ages incomprehensible to evolve thy physical organization? An animal? Yes; physically. But spiritually an immortal being—Dearly individualized: Who, knowing the nature of His work, prepared a spiritual home for his Long ere man made his appearance Jehovah, through the laws of nature, was building him a superior home, where the aspirations of his immortal nature should find more perfect conditions for their satisfaction and ultimatum. Thus the first zone was in formation long before man made his appearance, and consequently is the oldest and thickest; and the third was the last because evolved out of the preceding ones.

THE FUTURE LIFE.

Very few, indeed, are prepared at death to ascend to even the first one. The majority of mankind are so wedded to the earth and its pleasures, that on entering spirit-life they have no higher aspirations than the pleasures of the senses to which they are chained (attracted), and consequently they hover about their old haunts: the miser is drawn to his gold, the merchant to his office, the inebriate to the dram-shop and the tap-room, the glutton to the festive board, the person who has wilfully wronged his neighbor or fellow-man to his victim—all to reap the fruits of their earth-actions. When they have done so, when they have learned the futility of their former actions, they yield them better plans of doing unto others as they would that they should do unto them. The object of their imprisonment in the scenes and surroundings of their earth-life being attained, namely, the awakening of better thoughts and holier aspirations; then, like the prodigal son, they begin their homeward journey, but every bit of it have they to traverse for themselves, and they are gradually admitted into the higher life as their efforts atone for their past wrongs.

The spiritual bodies of the denizens of the Spirit-world, bear the same relation to the scene they inhabit as our physical bodies do to the earth. Those who inhabit the first being denser and grosser than the second, can no more see it than the physical senses can discern theirs. Thus spirits from the

higher zones may stand side by side with those of the lower without the latter being cognizant of the fact. So at spirit circles there may be a large company of spiritual visitors, and the controlling spirit, if it be of a lower plane, may be ignorant of it, and still be speaking the truth to the best of its ability. But the higher can always see the lower.

In changing from a lower to a higher zone, the act is not accompanied by a scene similar to our change from the physical to the spiritual. There is no worn-out casket to shuffle off and leave behind. The change is gradual. Even with us, who are inhabiting the densest bodies we ever shall, a gradual change may be effected in our constitutions from the gross and sensual to one of delicacy, by cultivating the virtues and a judicious selection of food. In this process the finer elements are used, and the grosser eliminated and got rid of. So it is with them: by cultivating their better and higher nature they gradually eliminate the gross elements of their spiritual organization, until it attains a finer spiritual quality than the zone they inhabit; when, by the law of gravity, they rise to the next, which is in harmony with their spiritual body, and aspirations of their being.

The third and highest zone of this earth is not the ultimate abode of the soul, else must humanity in time become stagnant for want of a higher purpose, and new spiritual heights to attain.

THE USE OF EARTH-LIFE.

The earth is the schoolhouse in which the soul is individualized, and tutored in the subtle powers that control its earthly tenement, the body, which it must achieve ere it is admitted to more important tasks and duties. Like a little child in its first efforts to walk, there are many stumblings, bruises, pains and failures, mistakes and regrets; and at times, to outward appearance, it seems as if it were going to be lost in the pleasures of the senses, and never rise to a higher knowledge and perception of its birth-right, and divine nature. But, though it takes ages to accomplish it, the awakening ultimately will take place. None are lost or abandoned. After the remorse of a misspent life has done its work of spiritual purification, and a higher aspiration has taken possession of it, and lesson after lesson has been learned, failure after failure has at last ended in success, and new hope is born within the breast of the conqueror, it gradually rises above its former state and conditions, and as it divests itself of the things that kept it down, and learns to live and labor for others instead of self, it ascends to the first zone. Here exist higher conditions, where the desires and aspirations of its awakened nature may be gratified; and it enters on higher duties, and learns the lessons appertaining to its more exalted life, and thus progresses until it becomes worthy to be admitted to the second zone. Here the reforming and developing process is continued. More advanced lessons are entered upon. Nobler achievements invite the soul and its increasing powers, and ultimately it rises to the third. Here, again, the process is repeated on a more advanced scale; and when the last lesson has been learned, and it rises superior to the earth and its subtle forces, it is gathered home to dwell in Spirit-worlds that are independent of the earth or any planet. The number and magnitude of these worlds far exceed that of the physical. It is here schooled in the ways of Jehovah until it has acquired such wisdom and majesty of being that it is capable and ready to assist in the guidance and development of new worlds. Thus is the divine nature developed, until it shines in the heavens with a brightness that eclipses the sun. But never does it comprehend the Whole! There is ever the Infinite inviting it to put forth its majestic power, to yet nobler and higher labors and pleasures. Every fresh achievement does but open out still greater and vaster fields of research. Ever does it feel within itself, that it is but a child resting in the bosom and strength of an Infinite Parent, who ever invites His children to learn of His ways, wisdom, power and majesty, thereby increasing their love and reverence for Him.

Thus is given to the world through that much despised, malignant, and condemned power, Spiritualism, a knowledge of the hereafter, its conditions and surroundings, without the aid of miracle or mystery. This is a blessing and consolation, which the world has not hitherto enjoyed.

The highest aspirations of humanity are encouraged and fostered by the blessed prospect of having them ultimately gratified, if not in this world in one higher and transcendently more beautiful and harmonious. The old authoritative command: "Thus far shalt thou go, and no further," is supplanted by the angel command: "Come up higher, and learn of the works of thy Creator."—*Alfred Kilton in Medium and Daybreak.*

SUNDAY PAPERS.

Yesterday the gentlemen of the Ministers' Alliance saw fit to discuss what they called the attitude of the church toward the Sunday newspapers. The *Journal* has no exception to take to the discussion for the reverend gentlemen have a right to their peculiar notions on the subject. The *Journal* is entitled to an opinion in this matter, and being located in the United States, has perfect freedom in expressing its opinion.

The Sunday paper has come to stay, and if a question in regard to its ability to stay is seriously raised it will live to see the wreck and ruin of a number of institutions that have the presumption to attempt any dictation in regard to the intellectual progress of the people. The Sunday paper has come in obedience to a demand of the people. It is a production of freedom. It has not been forced on any man, woman or child in America. It travels on its merits, and the person is yet to be found who can say that any individual or set of individuals with powers equal to an ecclesiastical council, has forced the reading of a Sunday paper.

There should be common sense in religion as well as in the ordinary affairs of life, and common sense should tell the gentlemen of the Ministers' Alliance that the people of the present century are not in a disposition to have their literature handed out to them by any self-constituted committee, whether that committee is inside or outside of religious organizations.

It is well to be plain in these matters, and the *Journal* says without reservation that the people living in this nineteenth century are old enough in experience, are big enough in intelligence, are well enough versed in the history of the past, and the tendencies of the present to know whether they want to read a paper on Sunday or not. If they do there is nothing in modern law or ethics that can condemn them for so doing. This is simply the common sense of the matter, and the *Journal* is of the decided opinion that it is too late for antiquated notions to stand in the way of common sense and common honesty.

The gentlemen of the Ministers' Alliance

may not realize the fact, but it is nevertheless true, that the press has quite as good a claim to censorship as the pulpit. The pulpit has a perfect right to attack the press, but the press has more than earned the right to watch the pulpit, and if the question of their relative merits is raised the press will probably not be slow to discuss the matter.

At the present time, the *Journal* refers to this without special feeling, and simply deprecates the creation of an issue, which, in the nature of things, can only end in extending the influence of the daily paper.

Now let us be a little frank. What do these gentlemen mean? The proceedings of the Ministers' Alliance published in the *Journal* this morning, were furnished to the press by an official of that organization. It is published without hesitation. Why? Because the press, in accordance with the spirit of the age is brave enough to publish what the world says of it, and stand or fall on its merits. If the daily paper is such a shocking demoralizer in society, why do these gentlemen so eagerly seek its columns and place their moral sayings side by side with "hangings, rapes, elopements, etc.?"

Look at yourselves a little, gentlemen. The stenographer who takes down your sermons when they are published works like a slave on the Sabbath day. Did you ever object to this? Gentlemen, how many of you ever clamored around a daily newspaper seeking to keep your eloquence out of such a profane print? Do you know that your words are placed in type by men who work on Sunday and thus give your eloquence to an idolatrous world at the earliest possible moment? Gentlemen, no class of men claim more space in the daily paper than the ministry and the Sunday edition is not exempted. Just look over the field a little before you enter into this discussion. Are you in a condition to announce that the Sunday paper must go?

It is not necessary now to allude to the funny features of this queer exhibit of zeal.—*Kansas City (Mo.) Journal.*

Mediumship and Its Import, Past and Present.

Synopsis of a Lecture Delivered by Mrs. E. L. Watson in Metropolitan Temple, San Francisco, Cal., Sunday Evening, Jan. 17, 1886.

(Reported for the Religio-Philosophical Journal.)

Our subject this evening would require a series of lectures instead of forty minutes, but as we teach by suggestion rather than by full elucidation, you can carry out our thoughts for yourselves. Mediumship implies a trinity of powers, the control, the vehicle and the recipient. As the ether is the medium for the sun's rays, and the atmosphere the medium for light and sound, so through his inner consciousness a sensitive becomes a receptacle or medium for spiritual influences from higher spheres. Spiritual mediumship is a dualty, physiological and psychological. Mediums see, hear and feel without the aid of the five physical senses, and thus become conscious of the existence of a superior world. This power has existed from time immemorial; and every race has experienced its workings.

Socrates was the crystal fountain of a spiritual philosophy. Though uneducated, self-taught and humble, he wielded an immense power, and his influence is unparalleled. He had no fixed place, no school; yet he stands to-day above every other school, and his system of philosophy is yet to be surpassed. Whence came this wondrous power? What was the source of his information? Socrates said that he owed it to his spirit guide, who inspired him when he needed light, and who warned him when he was about to do wrong. When charged with impleties by his enemies, who used this pretext to get rid of him on account of his attacks on shams, he appeared before his judges without fear, because the spirit had not warned him; and he knew that, whatever the result, all would be well. He considered death a great good, and received his sentence with satisfaction.

Socrates taught practical precepts, and brought philosophy from heaven to earth. This was almost five hundred years before Christ, and his work will live for ages yet. The import of his mediumship was a higher moral standard and the immortality of the soul. Even to-day we feel that his inspirations are fresh, for there is one peculiarity about all inspiration—whether that of Socrates or of Jesus, of the Maid of Orleans or of a medium of our own day—in its moral influence there is perfect agreement. From Christ and Paul, from Swedenborg and Davis, there is a sweet fraternity wafted to the universal heart of humanity; and, before authority overrules revelations, they are full of divine encouragement.

Mediumship implies the quickening of what is in man, the premature development of power that is inherent in all—the anticipation of what will be the universal quality. It is an unveiling of the spiritual sight, an opening of the spiritual ear, and an unfolding of our susceptibility to spiritual impressions.

In coming from Socrates to Jesus, we see the same sentiments in a different form to suit a different age. What was the secret of the power of the child Jesus, when he astonished the doctors by his wisdom? A wise, sensible intelligence was using him. Then, and in his public ministry many years later, he was voicing the spirit, and he acknowledged that it was possible for others to do likewise. It is a matter of growth, faith and receptivity. The inspiration of Jesus has had vast weight, and we still feel its influence, notwithstanding the interpolations and the appropriations to which his teachings have been subjected. The gift of mediumship has been transmitted through all the ages, giving encouragement and warnings to those possessing it. No hypothesis but that of spirit intervention can account for its manifestations. It is God revealed through nature. Jesus taught that the highest worship is—do good to man. He founded no organization, but sowed seeds which were developed in later ages; and His followers displayed various spiritual gifts.

Imagine what the world would be without these means of intercourse with the invisibles. Through them every age has had its hope revived, and has received an inkling of a world beyond. From spiritual inspiration we obtain the strongest incentive to noble work. To it we owe all that is deepest and best in life. The power of Jesus was not exceptional. He saw no more than Socrates; and His doctrine is not so clear. His great love for common humanity was his pre-eminent quality; and, as a spiritual character, he sank his own identity so far as to appear like a materialized spirit. Herein lies the secret of his power now; and it is this quality which makes him the ideal of manhood to many.

Although Christians deny the claims of Mohammed, and call him an impostor, there is

clear evidence that he was inspired. To a race of idolaters he made known the existence of one God, and gave them a higher and clearer idea of Him. Though ignorant and low-born he was a medium for higher intelligences; and their influence was as truly manifested in him as in Jesus. You may say that his doctrine was spread by the sword, but so was that of Jesus.

At every stage of man's progress we see evidence of the intervention of spirits. Mediumship is the source of those floods of light, which burst forth from time to time. Luther and even Calvin were influenced by the invisibles. So were Wesley and Swedenborg; and Joan of Arc subdued the soldiers, brought them to a higher plane and led them through the power of inspiration. It matters little to whether one king or another was set up in France, but it matters a great deal whether inspiration is confined to an apostolic succession, or is the common inheritance of all humanity.

Spirit power has voiced itself in countless ways through child and sage. Sometimes as a moral earthquake it shakes governments to their foundations. Sometimes it comes with torch and sword, and sometimes as the angel of peace. Mediumship is the bond of all intelligences; and through it universal intelligence expresses itself. It is a universal gift.

Are we so blind that we cannot see its import to our own age? It unites all religions, and embraces in one fraternity all humanity. Socrates brought the angels down from heaven to earth; and Christ proclaimed the universal brotherhood of man. Paul's ministry was a reiteration of the precepts of Christ. These great teachers were all guided by spirits. The great lights of art and literature owe their prodigious power to spiritual inspiration; and every branch of knowledge, art and science has received great help from spirit guidance. Columbus, who led the nations of Europe to a new world, was himself led by an invisible intelligence. No great discovery is made but some one acknowledges the help obtained from this higher life.

The church walls for inspiration, yet receives it not. But the church does not represent humanity. The universal spirit chooses mediums from all classes, oftentimes bestowing upon babes and the untalented the crown of intelligence. George Eliot said that her best work was done by a "not me." Andrew Jackson Davis acknowledged the aid that he received from spirits; and Emerson realized the nearness of the spirit-world, and that he owed to it his inspiration. Poets, dreamers, philosophers and scientists acknowledge that they receive light from invisible sources.

The physical body is but the womb of the real self; which is within; and when we cast it aside at death, we become conscious of a world, which we now unconsciously inhabit. Mediumship unveils God's face, and makes known to us his laws. By it the stone is rolled from the sepulchre, and the heart-broken are consoled. It is the secret of every new hope; and it is possible to all humanity. Life grows in beauty, sublimity and love through its influence. Through your own organization you can obtain eternal riches. Mediumship blends the two spheres, and connects all, visible and invisible. It unlocks the secrets of being, and gives us an explanation of physical and psychological laws. It is the beauty of this life; and on it is based life eternal.

MIXED INSPIRATIONS.

BY H. H. BROWN.

to the Editor of the Religio-Philosophical Journal.

I have found so excellent a passage in regard to inspiration (as the term is used among Spiritualists: Revelation among theologians) that since it throws much light on a point so many Spiritualists do not understand, or where they will not discriminate; I, between the thought of the communicating intelligence and the thought and the words of the medium, that I have quoted it for the *JOURNAL*. It is also a pertinent rebuke to those theologians who will not apply the same methods of careful analysis to the revelations of Modern Spiritualism, which they have learned—or should have learned—to apply to the New Testament and Old Testament Scriptures. It is, moreover, a finger-post, pointing the way to an understanding of mediumistic communications, to those who now condemn, or reject them, because they see in them traces of the mind of the medium. I have long held that pure inspiration, unadulterated by the personality of the medium, was impossible, even when under the most complete entrancement. Yet, while we know this and can discriminate, it is (as Prof. Immer says, in substance) unjust and inadmissible to attempt to separate.

The passage is from "Hermanentics of the New Testament," by Dr. Immer, Professor of Theology in the University of Berns [Translated from the German by Albert H. Newman, published at Andover, Mass., by Warren T. Prager.] An orthodox work, used as a textbook in Andover and other Theological Schools. The passage quoted is found in section 15, pages 25 and 26:

"By revelation we understand not only such truths as the receiver, correctly or incorrectly, regards as supernatural; but rather partly such thoughts as in the life of the individual, or of the people, are ideal new creations, and partly such events as, full of worth, produce an enlightening and inspiring effect; in one word, ideas which are facts—facts that are ideas." Yet we are to distinguish, indeed, between revelation and the record of revelation. In revelation man sustains always a receptive relation—hearing or beholding. In communication (oral or written) he sustains an active relation. The more immediately the revelation has promulgation in view, the more the word of promulgation is itself a revelation.

The Biblical author as the organ of revelation is, therefore, never merely and purely an organ, but as he is rooted in his natural and temporal views and interests, so also he is concerned, both actively and passively, in his common and individual interests; but, while without being entirely destitute of the revealing spirit, so much human limitation and impurity may adhere to the author, yet he stands always, passively or actively, consciously or unconsciously, under a revealing spirit. That, divine and eternal, and this, human and temporal, are so blended in Scripture, that the divine receives through the human its coloring and bodily form, and the human, through the divine, its sanction. Thus, then, the discrimination between the *Sermones Sacri* (the sacred writings) and the *Verbum Dei* (the Word of God) is just as purposeless as the separation of the two is inadmissible.

Another fact is worth noticing, in connection with the quoted passage, and, indeed, with the whole book, and that is, the freedom, toleration, that distinguishes Orthodoxy in Europe in contrast with that of America. It also shows that, while there have been constant attacks upon the realm of dogmatic

theology from without, from the time of the earliest free-thinker to the present, there has been a more powerful agency at work within the church, in the careful scholarship and scientific criticism, that have given us as some of its results, the Revised Version of the Bible, a new creed for Congregationalism, and many such books as that of Prof. Immer. Other brief quotations will serve perhaps better than the one quoted, to show this spirit: "Nothing is more certain than that the Apostolic Epistles were written, not in order to found churches, but to confirm them in Christian faith and life." * * * The Gospels which arose somewhat later ministered to a mediate and more far-seeing need. Gradually were the immediate witnesses passing from the stage, etc. * * * A proof how little the Apostles dreamed that their writings, after centuries, would be honored as sacred books, is the circumstance that the autographs of the New Testament authors were lost so early that even the most ancient Fathers betray no knowledge of them. * * * At first inspiration was ascribed only to Old Testament writings; not till a later period, especially after the uniting of the New Testament into a sacred collection, was inspiration likewise extended to it." [pp. 18, 19 and 23.]

Universalism.

As the Universalism of Murray—the father of Universalism, as he was styled—began in a distinct rejection of an eternal hell, so every advance in modern thought, every discovery of the true reading of the original Scriptures has been in the same direction. And there has never appeared a more potent factor in the final and complete rejection of this relic of a barbarous age than the late revision of the Bible, both of the Old and New Testaments. The public and world-wide confession that the church has been mistaken in translating the words *hell* and *hades* by the distorted word *hell*, which is involved in the treatment accorded those words by the translators of the revision, has more than any other cause convinced the world that the doctrine of an endless burning hell is a fiction, and, as usual, given an immense impetus to Universalism. It has helped to unsettle the minds of preachers and people on that subject who were formerly firm in their opinions, and religious people of every creed are now at a loss what to believe on the subject. Multitudes who dare not confess it even to themselves are at heart out and out Universalists.

Both pulpit and pew are filled with them, and very rarely does the most acute listener hear a word from either to offend the most chronic Universalist in the land. When did Bishop Merrill preach an old-fashioned sermon on hell? He tells us that Mr. Wesley was truly the father of Methodism. Why don't the Bishop preach the doctrine of future punishment as did John Wesley? In his sermon on the Great Assize, he says: "The wicked meantime shall be turned into hell (hell), even all the people that forget God. They shall be punished with everlasting destruction from the presence of the Lord and the glory of His power. They will be cast into the lake of fire burning with brimstone originally prepared for the devil and his angels, where they will gnaw their tongues for anguish and pain. They will curse their God and look upward. Then the dogs of hell, pride, malice, revenge, rage, horror, despair, will continually devour them. There they have no rest day nor night, but the smoke of their torment ascendeth forever and ever. For their worm dieth not, and their fire is not quenched." If this was ever true, as taught by Mr. Wesley, why does Bishop Merrill refrain from preaching it? And seeing he does so refrain, and has the sanction and example of all the Methodist Bishops and preachers, and all the preachers of all other Protestant churches in all the world in his course, ought he to wonder or complain at the great progress of universalism Under his very nose. But until he and they shall accept the truth that "all the wicked will God destroy," Universalism will continue to prosper and grow in spite of all their well-meant endeavors to root it out; and they will continue to mourn over their barren labors, and have to confess that every convert costs \$1,000, while he isn't worth, to Christ and his cause, a single cent. J. F. WILCOX.

Prof. Dana on "Evolution."

No Need for Faith to Trouble Though Man Sprung From a Monkey.

Prof. J. D. Dana, Yale's famous geologist, gave his second lecture on "Evolution" in Peabody Museum, New Haven, Ct., Jan. 23rd. It was largely attended. Among other things the lecturer said: "It is impossible to ascertain surely how much of the creation was due to the divine power, and it is reasonable and right to use all our means to find out as much as possible. There is nowhere a distinct declaration of the creation of species except the last creation—that of man. The development theory may therefore be based on the Bible. There is no need for our faith to trouble, even though we may find that man sprang from a monkey and species changed to different species. There is no reason to believe that the all-powerful God would not come to the aid of Nature in evolution which it would not be able to accomplish itself. Evolution was a development in any case, and must have been the work of an infinite God. The orders of succession made known by geology from the lowest to the highest being—namely: man—declare that there has been a system of evolution. The embryo of a man never has gills or passes through in any respect a fishy state, but it has a tail similar in every other respect to the lower animals, except that it is shorter and does not develop with the man as the tail of a monkey does. Whether evolution took place without divine assistance is a matter of much thought. The earliest known fishes had vertebrate tails and it has been discovered that some young fishes of the present time have vertebrate in their tails which vanishes after their development. In the development of insects most of them pass through the wormy state, and the young horseshoe found so plentifully along our shores in its undeveloped state has almost the same form as a crustaceous animal of the carboniferous age. Geological researches show that animals began with the lowest possible, and have advanced and developed organs till they have evolved therein the highest perfection. The unity of system of the geological situation began far back and the diversity has come from the unity."

Horsford's Acid Phosphate.

IN NIGHT SWEATS AND PROSTRATION.

Dr. R. STODOLSKY, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."

Woman and the Household.

BY HESTER M. POOLE.
(106 West 29th Street, New York.)

STANDING FIRM.

There are moments when life's shadows
Fall all darkly on the soul,
Hiding stars of hope behind them,
In a black, impenetrable scroll:
When we walk with trembling footsteps
Scarcely knowing how or where
The dim paths we lead are trending,
In our midnight of despair!

Stand we firm in that dread moment,
Stand we firm nor shrink away,
Looking boldly through the darkness,
Waiting the coming of the day;
Gathering strength while we are waiting
For the conflict yet to come,
Fear not, fail not, light will lead us
Yet in safety to our home.

Firmly stand, though tyrants lure us,
Firmly stand, though falsehoods rail,
Holding justice, truth and mercy,
Die we may but cannot fail.
Fall! it is the word of cowards,
Fall!—the language of the slave;
Firmly stand, till duty beckons,
Onward, then, to the grave.

—Frances Dana Gage.

MISCELLANEOUS.

Among the exhibitors at the Royal Academy this year, are the daughter and the wife of the distinguished artist, Alma Tadema.

The India Journal reports that a magazine started twenty years ago in the interest of female education, has the last number entirely written by Parsee ladies, and contains valuable scientific and literary articles.

Amanda T. Jones, favorably known to many of the readers of the JOURNAL, is inventor as well as poet. Her first patent was for a fruit-jar, and a dozen others have followed. Her poems are inimitable in spirit and harmony, but above the taste of the multitude. Miss Jones is always in delicate health, but has that energy and faith which gains success.

Milwaukee, Wisconsin, has produced a remarkable musical genius in the person of Miss Cherrie Simpson, who has composed music ever since she was five years old, and played in public with her mother the overture, "Poet and Peasant," when only four years of age. Miss Cherrie, who is not yet sixteen, has just published a pretty piece of music.

The Cooking School of Milwaukee, under the tuition of Miss E. M. Hammond, a graduate from the Boston school, by whom it was established, has grown to be a power among the institutions of that beautiful city. There are classes for plain cooking—so much more needed than fine cooking, and that tends so much to preserve health and save from waste. Young ladies patronize the school, and it has grown to be the fashion, to know how to make good bread and cook meat and cereals. All of which help manners and morals.

Mrs. Stiles of Hartford, Conn., deals in ink-stands for marine, office, bank and government service. They are made in thirteen different styles. This lady has a large business under her direction, and cleared thousands of dollars during the Exposition by the sale of her "Liberty Bell" ink bottle. She is described as excellent in the management of business, as well as in the home duties.

A dispatch from Haifa, Syria, announces the death of Mrs. Lawrence Oliphant. Mrs. Oliphant, who was formerly Miss Octavia L. Strange, will be remembered in America as a fervent believer, with her husband, in the religious community called the "Brothers of New Life," founded under the inspiration and on the doctrines of Mr. Harris. Two years ago, Mrs. Oliphant wrote a book of peculiar religious doctrines, dated from Mount Carmel.

At the late tenth congress of the Episcopal Church in New Haven, Conn., the topic, "Deaconesses and Sisterhoods," was discussed. Deaconesses in the Episcopal church, it was explained, are women who are active in charitable missionary and parish labors. Sisterhoods are organizations composed of women who agree to remain together for three years at least, living in a community or having a central home from which they go forth to do their work, which is of a missionary character. One of the clergymen said, "There is some indispensable work of the church for which at the present time the only sure dependence seems to be upon sisterhoods. Much of the work of the church can and will be done in no other way than through their aid. Let the church smooth the way for the feet that bear the willing hearts." How very condescending! Another asserted that "there is historic and biblical authority for these classes of workers. The most mooted and conspicuous question now about sisterhoods or about deaconesses, is the question of vows. 'First, shall there be any? Next, what shall they be? Thirdly, shall they be irrevocable?'"

There was no pretence made of consulting the candidates for the order of deaconesses. They were treated entirely like children, as they have always been, in a great proportion of churches. Woman's work is always acceptable; her individuality is not.

The following account of a society in London, is a good model for women who desire to help their sex in cities in this country. The list of occupations might be changed or added to,—such as cooking schools, and fine needle-work:

"The Society for Promoting the Employment of Women held its annual meeting this week. It has been in existence twenty-six years, and its work is similar to that of the employment department of the admirable institution in Boston—the Woman's Educational and Industrial Union. The London society is limited to the training and employment of women in industrial pursuits. In the past year, sixty-four candidates have obtained permanent employment, and ninety-four have begun to learn some business, under its auspices, while five hundred and twenty-one have been employed on temporary work. The occupations promoted are:

- "Artistic work, house decoration, etc.
- "Lithography and chromo-lithography.
- "Wood-carving and wood-engraving.
- "Plan-tracing.
- "Book-binding and clerks.
- "Stenography.
- "Telephone and type-writing.
- "Printing."

The following, from the Detroit Times, describes how a home can be made by two women who unite for that purpose, and find comfort, warmth, cheer in the union. Cheap boarding places are the most miserable of make-shifts, and she is a very poor manager who cannot make two little rooms into a spot that may blossom like the rose. The story is told under the title of

HOW TWO WOMEN KEEP HOUSE.

One is a dressmaker, the other is a book-keeper, the latter from a comfortable country home. For a year she endured life in a boarding-house at four dollars a week for

board and room. It was all she could afford to pay out of her salary of twenty-five dollars per month. It occurred to her that if she could associate a friendly dressmaker with her, the two could have a large room and afford the expense of a fire in the stoves, so that they could sew, read, or at undisturbed. The dressmaker consenting, the two set out to find a room suited to their means, and as they looked their project grew and resolved itself into two rooms and a system of housekeeping, on the smallest possible scale, as an experiment. They scribbled on their summer hats and dresses and bought a second-hand parlor stove and a few dishes, rented their rooms very plainly furnished, in a cheap quarter, and entered on their new life. They breakfasted together and separated for the day, the dressmaker returning after tea. The book-keeper comes home at noon, gets her simple dinner and leaves the housework until she returns after six o'clock, and shortly after the dressmaker comes in. Half an hour suffices to put their small domain in order, and the evening is spent in reading, rest or recreation. Gradually their rooms have assumed a cosy, homelike aspect, the dressmaker has bought a sewing machine, the book-keeper a writing desk, their food is of better quality at one-half the cost, and they are nearly happier in every way. It is two years since they entered into this useful and friendly partnership.

Partial List of Magazines for February.

THE CENTURY MAGAZINE. (The Century Co., New York.) Attention is called by the publishers to the varied contents of the midwinter Century. In General Grant's article, Preparing for the Wilderness Campaign, he is dealing with his plans for the last grand campaign. A fac-simile of Lincoln's God-speed letter to Grant, written a few days before the Wilderness battle, accompanies the article. Anecdotes of McClellan's Bravery, by one of his officers, lends additional interest to the war-time portrait of McClellan, which is the frontispiece of the number. Antoine Louis Barye, the French sculptor, is the subject of the opening illustrated article, and is a thoughtful study of the man and his art. The Dances in Place Congo is illustrated with several arrangements of Creole music. City Dwellings, attractively illustrated, is the subject of the fifth paper on Recent American Architecture. In fiction there are the opening chapters of Mr. Howell's new story, The Minister's Charge, and the fourth part of John Bowdwin's "Testimony." The short stories of the number are The Borrowed Month, and An "Unfortunate" Creature. Edmund C. Stedman contributes a notable poem Hebe. Much more is added to this month's table of contents to make this an enjoyable number.

ST. NICHOLAS. (The Century Co., New York.) A rich and varied table of contents is shown in this monthly. Among those articles which may be classed as timely is an outdoor sketch, entitled Fish-spearing through the Ice; Badminton, a sort of indoor tennis for winter days, is the subject of a paper; Sophie Swett has an amusing coasting story, and there are bright Valentine verses. Then is the second installment of George Washington; and the comparison between the governments of England and America in Among the Law-makers. Of a somewhat more practical nature is the Ready for Business paper, Helen Jackson (H. H.) gives useful hints in her New Bits of Talk for Young Folks. Little Lord Fannyroy, Personally Conducts, and Around the Bay of Naples, are all entertaining, and there is much more that is good, including verses and pictures.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The Popular Science Monthly for February offers many papers of merit on topics of current interest. The Improvement of East River and Hell Gate, is an historical and descriptive paper. The Interpretations of Genesis and the Interpretations of Nature, are Professor Huxley's criticisms of an article by Mr. Gladstone. Mr. Henry James Ten Eyck is an important essay, Recent Experiments in State Taxation. Bishop's Ring around the Sun, describes a curious solar phenomenon. Other articles are, Influence of Inventions upon Civilization, The Market as a Social Force, Discrimination in Railway Rates, and Acclimatization. With a few shorter articles and papers of a more miscellaneous character, are given two biographical sketches, with accompanying portraits.

THE ECLECTIC MAGAZINE. E. R. Pelton, New York. The February issue of the Eclectic Magazine contains an excellent exhibit. The opening article, The Origin of the Alphabet, will be found highly interesting. Poetry, Politics and Conservatism, is an entertaining criticism, and The Coming Contest of the World, is full of suggestions. Huxley is represented by a paper, The Interpretations of Genesis and the Interpretations of Nature. Prof. Seeley's paper, Our Insular Ignorance, is worthy of the author's fame, which may also be said of Max Muller's Solar Myths. There is a suggestive paper on Love's Labor Lost, and a criticism on Superstition. The magazine has also its usual supply of readable and suggestive short papers.

WIDE AWAKE. (D. Lothrop & Co., Boston.) In this month's Wide Awake are excellent short stories, pictures, valuable articles and poems. The frontispiece illustrates a piece of musical verse. A delightful Kentucky story follows. Next comes a story of Indian times in New Hampshire. Saved by a Kite, is a thrilling story of the Newfoundland coast. Royal Girls and Royal Courts, treats of the Spanish Court. Mrs. Fremont writes of Louis Napoleon. Autograph Hunting and Autographs, gives some amusing experiences. There are three serial stories. There is, beside all this, a charming miscellany.

THE UNITARIAN REVIEW. (Boston Mass.) Contents: Present Aspect of Religion and Theology in Germany; Freedom's Martyr; The Universe a Work of Art; Channing and Garrison; Allen's "Continuity of Christian Thought;" Editor's Note-Book; Review of Current Literature.

MIND IN NATURE. (Chicago.) Mind in Nature furnishes information regarding psychological questions, and relations of mind to the body with reference to their medical bearings on disease and health. The contents for February are unusually attractive.

BABYHOOD. (18 Spruce St., New York.) Contents: Editorial notes and comments; Baby's Little Sister; Scarlet Fever and how to Nurse it; Musical Education; A few Words about Ventilation; Nursery Problems; The Mother's Parliament; Nursery.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The regular installment of religious thought, sermon literature and discussions of practical issues, make up the monthly contents.

THE SEASON. (The International News Co., New York.) This monthly contains the newest Paris fashions and elegant designs in fancy work, needlework, embroidery, etc.

THE SIDERAL MESSENGER. (W. W. Payne, Northfield, Mass.) Contents: To Compute the Elements of Meteoric Orbits; The Comets of 1885; Nova of Andromeda; Solar Eclipse of 1886; Editorial Notes.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Contents: Washington Irving; An Episode on the Arkansas; Literary chats and views; Rachel Wayne; A Page of Poems; Editor-marginals, Etc.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) Good reading for clubs, schools and home is always found in this monthly.

MISCELLANEOUS NOTES AND QUERIES. (Manchester, N. H.) Questions in History, Folk-Lore, Mathematics, Mysticism, Art and Science, fill the pages of this monthly.

NEW YORK FASHION BAZAR. (J. Munro, New York.) All the latest fashions and styles with plates, and much reading matter, contribute to the contents of the February Bazar.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) The usual amount of good reading matter is contained in this issue.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The little ones will find much to amuse them in this month's issue.

New Books Received.

SCIENTIFIC THEISM. By Francis Ellingwood Abbot, Ph. D. Boston: Little, Brown & Co. Price, \$2.00.

THE GLASSE OF TIME. In the First Age. By Thomas Peyton. New York: John B. Alden. Price, gilt top, 50 cents.

BACON AND SHAKESPEARE. Proof that William Shakespeare could not write the Sonnets written by Francis Bacon to the Earl of Essex and his Bride, A. D. 1590. By Wm. Henry Burr. Washington: Published by the Author. Price, 25 cents.

\$113.15 to San Francisco, Cal., and Return.

Do you intend to go to Los Angeles or San Francisco? If so, avoid the snow and ice incident to travel via the Northern route and go via the Monoc route and New Orleans stopping off at Louisville, Mammoth Cave, Nashville, Montgomery, Mobile and the beautiful Gulf coast resorts, you get a trip to California, with a side trip to New Orleans thrown in free.

The Monoc route will sell round trip tickets February 15th, 17th, 18th and 19th, good leaving New Orleans, Sunday February 21st, giving all an opportunity to visit the Exposition. Tickets will be good to return any time within six months from date of sale.

Pullman Buffet sleepers and through Palace coaches from Chicago to San Francisco with only two changes of cars in Union depot.

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Coughs.

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THE INDEX

A RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Editors: W. F. WOODWARD. CONTRIBUTORS:

Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Harwood.

The aim of The Index is—To increase general intelligence with respect to religion; To foster a nobler spirit and a higher purpose, both in the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism; To advance the universal good for absorption in selfish schemes.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 13, 1886.

Universalism—What It Has Done and Can Do.

In a late number of *The Universalist* is a sermon by Rev. E. L. Briggs, of Milton, Iowa, preached before the Iowa State Convention in December, 1885. It fills several columns of the broad "Sermon Page" of the journal, and we extract from it this summing up of the good work Universalism has done, as it opens the way for suggestion in regard to a great work opening before them and the other liberal denominations. The preacher writes as follows:

The Universalist church has thus done its noblest work, in removing from the human mind, in all churches, that awful dread of an infinite tyrant who tortured his victims in endless wrath in the flames of a burning lake of fire and brimstone, without the remotest possibility of release, or mitigation of the most intense and dreadful anguish, throughout all the ages of a never-ending eternity, without any possible thought of good to the tortured victim or any one else. Think for a moment, of an educated and tender-hearted minister standing up in the present age, before an intelligent congregation, and picturing such Tartarian tortures, inflicted by a God whose name is Love! Such preaching has passed away forever from every intelligent pulpit. And should the Universalist church never succeed in building up a strong and popular church of its own, the glory of having brought all the church away from a cringing, slavish and horrible mimicry of worship through abject fear in order to appease Almighty wrath, to a true worship, where veneration, love and spontaneous adoration of the whole heart and mind is the prompting motive, would be enough to satisfy the highest aspirations for the accomplishment of good of any church or people.

Universalism claim no new idea as to salvation from sin. "Cease to do evil, learn to do well," is as much a maxim with them, and taught from their pulpits, as it is by others.

This work has done great good, and it still goes on, but now occasions teach new duties, and those who would keep abreast of truth must move on. Does matter or spirit rule? Does the outer and visible shell which we call the body create the spirit in a man which giveth him understanding? Or is man a spirit served by a bodily organization? Has man a spiritual body, invisible yet outlasting his physical form and unharmed by the chemical change which we call death? Is the life beyond a higher state of progress, and can the dwellers in that broad realm come back to us? Is there a Soul of Things, an Infinite Mind, or only law and force? What shall come in place of the old faith in the infallible Bible, the miraculous Christ, the mystical atonement? What proof of immortality shall come to the growing host who are not convinced by the old theological evidences?

These are the pressing questions which cannot be answered in the old ways by Universalism. How must they be met? We need to know the inner life and infinite relations of man, to study psychological laws and powers—magnetism, clairvoyance and spirit manifestations, and education, especially for the pulpit and the healing art, will soon be held as pitifully incomplete without such study. We must know mind in man, the positive and creative; spiritual force shaping organs and guiding actions; the will overmastering the body; the potent power of magnetic healing; the spiritual sight which we call clairvoyance, finer and further reaching than the dull sight of our outward eyes.

Not only must we realize in what strong and subtle ways we help and inspire each other in the body on earth, but how our friends from the higher life can help and inspire us if we will but meet their efforts and give welcome recognition of their real presence. Without this knowledge the Bible is a book of strange myth and miracle, but with this key to its interpretation it becomes not infallible but valuable as a record of spiritual experiences which are not miraculous but natural, and like those of our own day.

"The man Christ Jesus," eminent in beauty of life, in wealth of spiritual intuition, and for consecration to truth, had rare clair-

voyant and magnetic power. He sent out the twelve apostles, "and gave them power against unclean spirits, to cast them out and to heal all manner of sickness."

Then, as now, we find it true that when the material eye is sealed, the clairvoyant eye opens; when the outward ear is sealed, the clairaudient or spiritual hearing awakens. At last we reach to the great fact of the co-existence of the material and spiritual bodies in this life, their separation at death, and the continued and endless organic existence of the inner or spiritual body. This makes our immortal personality sure, and makes a rational psychology possible as nothing else can. With this, and the beautiful facts of spirit presence, life on earth and in heaven interblend naturally; the intuitive and inspired words of Paul on the spiritual body become truths established by spiritual science; we are strong against materialism and can recognize the affirming Spirit.

This range of thought and study is the work of Universalism, and of all liberal Christians. To engage in it is life; to ignore and neglect it is death. The Universalists are passing away from faith in an infallible Bible or a miraculous salvation by Christ's atonement, and must have other proofs of man's immortality; other foundations for spiritual life and religious ideas; other and more vital inspiration for the work of our own time. It is useless folly "to put new wine into old bottles." A spiritual philosophy, faith in the soul, study of man's inner life, rational acceptance of the accumulating truths of spirit presence adding knowledge to faith—all this is the glad and inspiring recognition of the truths of the present as well as those of the past, feeling that such phase is grander than that which came before it.

"This is life eternal," full of glory and power in this world as in all worlds. Pass this by on the other side, and the chill of agnostic doubt, the torpor of stifling conservatism, and the dwarfing narrowness of a false pietism stifle Universalism to its death.

Remarkable Physical Phenomenon in a Sick Child.

A Wheeling, W. Va., dispatch says that the residents of Sand Hill, a hamlet in Marshall county, about twelve miles southeast of Wheeling, are all "torn up" by a sensation the name of which has just reached Wheeling. For two weeks the excitement has been growing in the vicinity referred to, the exciting cause being the peculiar phenomenon attending the illness of a child, too young to be guilty of imposition. Allowing for the credulity of the country people, there is surely something about the occurrences worthy of investigation. The facts were given to the correspondent by a well-known resident of the vicinity referred to, who claims to have seen much that he narrates. The mysterious occurrences have been in progress for some length of time. Two weeks ago a little girl, aged eleven years, and a daughter of Mr. M. J. Huff, was taken sick at her father's residence, two miles from Sand Hill, on Turkey run. She was at first supposed to have some affection of the throat. Two physicians were summoned, but after studying the case several days they admitted that they did not understand it. She is still ill, and it is one of the peculiar symptoms, or perhaps results, of the disease which has caused and is causing the excitement.

The case, as described by Mr. M. Beal, of Sand Hill, the gentleman referred to, is an unique one. The child when attacked by one of the intermittent spells of the disease will shortly sink into a death-like trance and lie so sometimes for from four to six hours at a time. During this trance she is apparently dead, and the first fit she took alarmed the family, who believed the little one really dead. After this stage passes off a series of strong convulsions seize the child's frame, and her arms are thrown wildly about with a strength which strong men have been unable to overcome. When these spasms become gentler an ineffable smile overspreads the little girl's face, and she raises her hand and extends it as if to shake hands with a friend, and her fingers clasp and unclasp, as if she really felt the grasp of a hand of flesh.

This is followed by embraces, as if she held in her arms a babe, and the invisible object of her affections is kissed repeatedly. After this she laughs softly to herself, as though in conversation with invisible friends, or gazing upon some pleasing scene. The sight of one of these spells, all of which are more or less alike, is described as affecting in the extreme, and the numerous visitors who have been attracted to Mr. Huff's house out of curiosity leave awe-stricken and amazed. Occasionally, instead of coming to after one of these strange spells, the child becomes calm, seeming about to recover, and partially opens her eyes, which are unusually clear, but only to sink again into a comatose state, upon the conclusion of which the same strange and pathetic sights are witnessed.

Though, as before stated, over two weeks have elapsed since the child's first convulsion or trance, she has in that time eaten scarcely anything. She takes a drink of milk or a little solid food when resting in the intervals between the attacks, but her appetite seems appeased by a morsel. And the strangest part is to relate: Since her fourth year the child has been a cripple and of feeble health, yet now she is unusually strong, her muscles seeming as hard as iron. Sometimes near the conclusion of an attack she will straighten out into a rigid position with such force as to propel her body upward until it comes in contact with the ceiling at full length. At such times she calls out to those around her in the most eager voice:

"Oh, catch them! Won't you please hold them for me? Don't let them go away!"

On one of these occasions her father asked, "Whom do you want me to catch?"

"Those people!" she said. "Those people, don't you see them?"

"No, dear," said Mr. Huff.

"Why, I see them with my eyes shut. They are all good people there, pa, and I am going there, too. Won't you and mother come there, too?"

This last sentence she often repeats. There is no reason to suspect the child of deliberately acting a part. That hypothesis is untenable. She can not read, and, being a cripple, has gone but little, if at all, from home since she was four years old. Her parents are not especially religious. Certainly she has never had an example of insanity from religious enthusiasm. These facts are all vouched for by the correspondent's informant, who is trustworthy.

Recognition, but no Return.

Spiritual minded men, clergy and laity alike, must look beyond this life; the voice within impels them to do so. They catch some golden gleams, too, of the light that is spreading from the great spiritual movement of our century. Rev. Samuel T. Spear, D. D., is an orthodox clergyman of this class, and he writes in the New York Independent of "Heavenly recognition and reunion." He says:

Christians, knowing each other in this world, and related by the tender ties of affection, have often asked whether, being separated by death, they will know each other and be reunited in heaven, and, if so, whether they will have the feelings toward each other which they had in time. The question manifestly lies beyond the merely natural range of our present intelligence.

With the personal experience and "present intelligence" of a Spiritualist, his light would be clearer. The Bible, he says, is "studiously silent" as to any explicit answer, yet it teaches our personal identity hereafter:

Paul in heaven is not a new creation, but the identical Paul who once lived on earth, and who there did the things which made up his temporal history. He identifies himself in heaven as the Paul of time, and sees the connection between the life he there lived and the one he is living in heaven. The same is true of Peter, of John, and, indeed, of all persons who, from this world, have gone to heaven. The same truth applies with equal force to those who have so lived here as to lose their souls hereafter.

Heaven is a social community of spirits: Heaven is the world of perfect love, and is made up in part of loving spirits that knew and loved each other on earth.

Heaven will re-establish, as between "kindred minds," the fellowship which death interrupted, and which seemed to have been lost thereby.

Oh! how sad to thought would death be, if we could think of no future, no circumstances and no world in which the dead live again, and in which we may hope to meet them again! The deep darkness of eternal night, would then rest upon that event. We should be compelled to sorrow as those who have no hope.

Rather than accept this conclusion, let us take even the feeblest hint of the reverse, and invest it with all the reality of a demonstrated truth. It were better to cherish the illusion, if such it be, than to live without it.

This is a cheering and rational idea of the life beyond, save that it were well to cherish illusions—truth shines brighter and never fades, and the future life of man is real. But he closes in this sadder strain, with only "this hope" as a helper, as follows:

They cannot come back to us, but we shall go to them. Those who are gone—now silent, sending back no utterance to us from the skies, never returning to meet us here, yet tenderly cherished in the memory of the living—invite us by this hope to follow them, and when we shall be where they are, to renew our fellowship with them in a better and happier world.

They "cannot come back"; those gone "are silent"; and send back no utterance "to us." This is the best there is outside of Spiritualism. We alone follow the apostolic injunction and "add to our faith knowledge," that they do come back and speak to us. How precious this knowledge! Millions share it. Are the clergy to be last in finding it?

In a circular, J. H. Randall, President of the Society of United Spiritualists, says: "This Society is doing a special work in the interest of humanity. It is keeping the facts that demonstrate the communion of the spirits of the departed with those who live on earth, to the front. It is teaching men, women and children that they cannot afford to be untruthful, unjust, selfish and unkind to each other; for the reason that they are constantly in the sight of beloved friends, who have been, and still are, working for the happiness of the human family. Morality, it holds, is just, upright conduct, and is the only practical basis for growth and the expression of consistent and natural religion. It will hold moral, religious and social meetings, that our lives may be more complete, beneficial to each other and in accord with the great fact of immortality. It will provide, according to its resources, the best possible conditions for mediums through whom manifestations and tests of spirit power and inspirational instruction may be obtained. Its course of procedure will be a meeting every Sunday for a short lecture, conference free from antagonistic discussion, and such tests of spirit power and teaching as the mediums present may give, and singing. All persons in harmony with this work are invited to become members."

Mrs. Mary E. Van Horn writes as follows from Milwaukee, Wis., Feb. 2nd: Mrs. R. C. Simpson of Hope, D. T., wrote me yesterday that she would be with me Thursday the 4th inst. I think most likely she will visit Chicago while East. Things are moving along about as usual in spiritual circles here. Mrs. L. M. Spencer, and Mrs. Lenora Dickinson are both doing excellent work as mediums—the former as a clairvoyant medium, and Mrs. D. as a writing medium, a most convincing one. The JOURNAL is daily appreciated, and has become a household necessity with us.

Off for California.

After nearly four months' confinement the Editor-in-Chief has so far recovered as to be able to travel. With his wife and daughter he starts for Los Angeles, Cal., this week. He earnestly asks his numerous correspondents and contributors to do their part in keeping the JOURNAL up to its high standard of excellence, and not to abate their labors in its behalf. The very large additional expense of a long illness and still longer convalescence, and the extra expense incurred on the JOURNAL, together with the loss of his own services, obliges the editor, who is also his own publisher, to kindly and very emphatically request those who are indebted to the JOURNAL to remit without delay. In nearly every case where credit has been extended to subscribers, it has been at their individual request, and now justice demands that this favor be cheerfully reciprocated by canceling the indebtedness, renewing for another year and forwarding one or more new subscribers.

Mr. Bundy undertakes the present trip by the advice of those competent to give it. He is assured that it will hasten his recovery by many months and do for him what cannot be done at home. He hopes to return before May in perfect health and better prepared than ever for his work.

Restoration to Health Under Peculiar Circumstance.

A report of a remarkable cure comes from Waseca, Minn. It occurred during the last week in January. Mrs. C. C. Claghorn had been confined to her bed the past six months, during which time she has had three distinct attacks of paralysis. Her medical attendant has not considered the case utterly incurable, but liable to be tedious and lingering. An eminent physician from St. Paul, recently in counsel, confirmed this prognosis. On Monday night the patient was worse. Tuesday she was slightly improved, but unable to turn herself in bed, and required assistance to be fed. About noon her husband fed her, and for diversion read to her of some of the remarkable faith cures in other places. The lady is a devout Christian, and queried whether a prayer of faith might not be answered in her behalf. Shortly after her husband left her alone in the room and the lady engaged in silent prayer, asking that, if it was God's will, strength might be restored to her. As she averted, almost instantly there came a distinct voice to her ears, "In the name of Jesus of Nazareth, arise and walk." This was repeated three times, and at the last time a bright light seemed to flood the room from some unknown source. In obedience to the injunction the lady attempted to rise, and found she could do so readily. She got out of bed and stood upon her feet for the first time in six months. She walked around the bed; then the impression came to her to go no farther. She went back to bed again, but all pain had vanished. Shortly after, her husband returned, and she exhibited her new-found strength by arising in his presence and kneeling at the bed-side in prayer. She slept nicely all night, arose in the morning and dressed herself, ate three hearty meals during the day, entertained numerous visitors, and went a mile to prayer meeting in the evening. Her physical vigor is rapidly returning, and her every appearance is that of rapid convalescence.

The Episcopal church is adopting new methods, and, best of all, its "missionaries" are preaching a nobler spiritual gospel—less creeds and more inspirations. In the large eastern cities they are holding full meetings with a vital cheer quite unlike the cold dignity and external pomp of conservative Episcopacy. The preachers at these meetings they call "missionaries." The New York Independent had this report of a sermon on Immortality by "Missioner Aitken," in that city, one of the most noted of his kind. We extract as follows:

The body, in time, is reduced to a handful of dust; but the soul is imperishable. God made man in the image of his own eternity. At the resurrection the body is to be glorified; but the soul will not lose its identity; for it is eternal. Three characteristics of the ancient church most affected the heathen mind; the solemnity of worship, the care of strangers, and the reverence of the burial ceremony. The soul is not the life which we have in common with the brute and the vegetable. The scientists who deny the existence of the soul admit that there is no such thing as annihilation in nature. If sense perception is all we have, why do we try to increase sense by the use of the microscope or telescope? Granting the conservation of force, affection is itself an eternal force which links us to those in the other world. The whole scheme of salvation rests on the immortality of the soul, which itself rests not on the Bible, as some suppose, but in the human mind.

This argument for immortality from the "eternal force" of the affections, and "in the human mind is indeed noteworthy. Add to it the facts of spirit-presence and it is complete, for it has the interior and spiritual philosophy, the vital sense of the life beyond. Such preaching shows the subtle and far reaching influence of the spiritual movement. Not in vain are the joint labors of spirits from the higher life and spirits clad in mortal forms on earth. The old walls break down, the view enlarges, the soul asserts itself. Let us take courage and do our part. Verily it is true that

"Ye cannot have the hope of being free by parallel of latitude or by mountain range or sea."

On Thursday evening, Feb. 11th, the Society of United Spiritualists held a sociable at the residence of Mr. O. A. Bishop, 79 South Peoria Street, near Madison Street.

GENERAL ITEMS.

The Society of United Spiritualists will give a Musical and Literary Entertainment at the G. A. R. Hall, 167 Washington St., Feb. 19th.

"The Scientific Weather Guide and Calendar for 1886." Calculated on Prof. Tice's electro-planetary theory. Price 20 cents; for sale at this office.

Lyman C. Howe has been delivering several lectures at Elmira, N. Y. He has been doing some efficient work there. A lively interest in the spiritual cause is manifested.

See article in another column where a correspondent in the Fargo, Dakota, *Republican*, says that Mrs. O. A. Bishop, 79 South Peoria street, this city, gave him sixty-nine distinct tests.

Mrs. E. M. Dole is sojourning for a time in the West, giving those there an opportunity to have the benefit of her remarkable gifts. She will return to 105 Walnut street, this city, about the first of March.

Mrs. E. Shepard, of 585 North Clark Street, is frequently spoken of as a highly successful practitioner of the metaphysical treatment. We have witnessed the marked effects of her practice in several cases and can commend her to those who wish to try this method.

The Metropolitan Church for Humanity, 251 West 23rd st., New York. Services there by Mrs. T. B. Stryker, Sundays at eleven o'clock, A. M. Officers: George D. Carroll, President; Oliver Russell, Vice President; Dr. Geo. H. Perine, Secretary; F. S. Maynard, Treasurer.

Walter Howell lectured twice at Coopersville, Mich., January 9th and 16th. An Orchestra from Grand Rapids gave two concerts in connection with his lectures there. The 23rd and 30th he lectured in Grand Rapids to large and appreciative audiences. He is now filling an engagement in Ottumwa, Iowa.

Mrs. R. C. Simpson, of Hope, D. T., the slate-writing medium, has arrived in this city on a visit to her sons, and is stopping at the St. Carolina Court Hotel, on Elizabeth St., near Washington, where she will be pleased to see her old friends. During her temporary sojourn here in the city, she will meet a few friends professionally.

The Society that meets at the Madison St. theatre (formerly Haverly's) is doing a most excellent work. Its President, Dr. Randall, makes an efficient presiding officer. The exercises consist of a brief lecture, then short speeches, and description of spirits by mediums. This place, on account of its location, will attract many skeptics and investigators as well as Spiritualists.

Some Italian journals remind their readers that Pio IX was called a *jettatore*, that is, one who throws off bad influence, quoting in proof the facts that Queen Isabella and the Empresses Charlotte and Eugenie all fell from their thrones in the very years of his sending them gifts with his benediction; and that he was godfather to Eugenie's son who perished so disastrously in Zululand. He blessed the flagstaffs which were captured from the Carlists in their very first battles.—*Le Spiritisme*.

The fourth annual convention of the Citizens' Law and Order League of the United States, will be held at Cincinnati, Ohio, on Monday, Feb. 22, 1886. The broad and all-embracing principle of the League is the enforcement of the laws; its specific and all important work, to secure the enforcement of the laws for the prevention of pauperism, insanity and crime, produced by the sale of intoxicating liquors. All who desire information about the purpose of the League, or more full information relating to the National meeting, are requested to address the Secretary, L. Edwin Dudley, 23 School St., Boston, Mass.

Almost every body has heard of the scriptural phrase, "Pure religion and undefiled before God," and now Mr. Beecher has got the news. He thus explains how it happened: "It was two weeks ago that I was explaining that the idea of righteousness ran through the Scriptures rather than that of religion, and in the dash of the moment said that I did not think the word religion was found in the Bible. I had not got out of the church that Sunday before a good brother called my attention to the fact that the word was to be found in James. Now I haven't time to read the somewhat less than a million letters that have come to me on the subject. At first they came in scores from around New York, and then the circle extended, and now they pour in from Iowa. Soon, I presume, they will come from California. I had no idea that so many persons read the Bible. It occurs five times."

City of Mexico letter: The tremendous revolution which Juarez carried through when he seized for the government all the monasteries and magnificent Moorish cathedral and church buildings, strikes one with wonder. The Spaniards not only established Roman Catholicism, but that religion had come to supersede the worship of the Aztecs in villages where the Spanish language was unknown. Yet the confiscation of the rich holdings of a most powerful organization is not viewed as an indifferent matter. Catholics would not buy "God's property" from the State, and beautiful churches and large monastic estates were bid in by men whose sons are thereby made rich. Public libraries, museums, depots, and even factories find quarters in fine old churches, and Protestants seeking a spiritual home are allowed their pick of church buildings by the Government. Out of \$30,000,000 of property thus unduly seized, the Government appears to have received but slight advantage. The seizure enriched individuals rather than assisted in lifting the national debt.

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

The Hand Unseen.

When evening comes like a sweet dream
Soothing the weary brow of care,
While dew drops in the starlight gleam,
And the veiled earth seems hushed in prayer,
Comes there a gentle hand unseen,
By step or voice unheeded;
Still as the light of stars serene
Falls that soft hand upon my head.

No form appears, but I can feel
The presence of a thought divine
Through all my quickened spirit steal;
A regal mind o'er shadows mine
And through my being strives to pour
Inspiration eloquent,
Teaching my inner life to soar
Beyond the glowing firmament.

The pulses in those mystic fingers,
With choral music seem to beat
Warm with a mortal's life and vigor
And speak the truth of death to meet
While their slight motions thrill
Till dreams of life's bright morning rise
And all my waiting spirit fill
With love's undying melodies.

Gentle as summer's lightest breath
These glowing notes and death defy;
Ah! how a mightier than Death,
For love is immortality.
I know to whom belongs that hand
That guides my soul from other spheres
And trust in the glad Summer-land
To clasp it through eternal years.

R. C. CRANE.

The Moon and its "Shine."

"Will you pull back the curtains, Mamma?" he said;
"There's a beautiful moon to-night,
And I want to lie right here in my bed
And watch it so yellow and bright."

So I tried to arrange the curtains and bed
For the dear little child of mine.
"Can you see it now?" "No," he cheerfully said,
"But I can see its beautiful shine."

Dear baby! his innocent answer I prize
It is full of a meaning divine,
When bright things we wish drift away from our eyes
May not we, too, rejoice in their "shine."

Servants—How Should They be Treated?

By the Editor of the Religio-Philosophical Journal.

I observed an article in one of your numbers regarding household affairs, and I feel impelled to give a few suggestions. There has been much said and written regarding the difficulty of procuring efficient help for kitchen work. Those who have never served in the kitchen cannot, I affirm positively, give correct views upon the subject. I have had "help" and been "help" myself, and have observed where I had excellent opportunities of observing the difficulties between maids and mistresses. One great mistake some otherwise intelligent ladies make, is to suppose that a working woman must necessarily be an ignorant one, and treat her as such. It often happens that such unfortunate women are true ladies, well educated and finely reared. It is such a sufferer when forced into the kitchen; suffer agonies untold that cry to heaven for vengeance. In society for its tyrannies. Many women more than make the difference—have not the discrimination to know the difference between a truly bred lady and a girl that cannot read. The woman who works in the kitchen, if a lady, must be shut out from all congenial associations and thrust among the coarse, who ridicule her fine qualities. Their coarse tastes are especially repulsive to her. She suffers as no lady can imagine, unless experienced. Here is a life utterly lonely, and bitter as wormwood. A coarse woman with a domineering disposition will tyrannize over her finer sister who is her intellectual and spiritual superior, with a presumption of highly superior that acts upon her victim like the poison of maharis. That a woman must be shut out from the society of those of refined tastes and habits, because she works in a kitchen, is one of the most cruel things that unthinking man inflicts upon his fellow-man. The coarse and illiterate cannot appreciate her and they misrepresent her in every thing, and hurt her in every way. A flower that should bloom among its fellows in the garden is thrust out among weeds and thistles. The stigma society has placed upon work, and more especially upon kitchen maids, is one of the greatest evils of this abnormal world. So long as this stigma rests upon labor inefficient work will be done.

Those who do not feel the binding chains of this slavery, are not intelligent and not capable of doing work with the judgment it requires; unfit to be among children. The intelligent cannot avoid feeling this slavery, and are so oppressed by it that the life from the spirit cannot enter the muscles properly, nor the brain, and every thing is a dead weight, said as in the dark. She feels that the freedom, the sweet breath implanted within her, is outraged. I have observed the injurious effects upon girls who worked out. If intelligent when they began at fifteen, at twenty they were ignorant. They seemed to grow less wise, less reliable, and to be crammed full of false ideas, and the same girls if they married, were very much less than when they were single.

Why is it? Slavery always develops mind principle in its victims. It degrades and narrows, and the constant application to physical labor exhausts the mental—gives neither time nor strength for its culture. Every thing is wrong when one is compelled to trudge away brain and life in order to live, that is, to have money to live on. A woman who would support all her liberal minded people interested in social reform, would earnestly consider this subject and remember the lone woman of fine sensibilities; and remember the girls who grew up to womanhood, having their better natures crushed by hard work and slavery; and use influence to cause working women to be treated with respect.

A. M. PATON.

Letter from Thomas Harding.

By the Editor of the Religio-Philosophical Journal.

The accompanying letter will explain itself. I feel assured that the writer, Hon. Joel Tiffany, will not be displeased with me for sending it to you. My object in doing so is to direct attention, once more, to the higher truths of Spiritualism, for valuable as physical manifestations must ever be in their proper place, they are really but the A. P. of the spiritual world called "Modern Spiritualism," whose end aim is to spiritualize, and consequently elevate, an entire world.

Surge, Mich.

LETTER FROM JOEL TIFFANY TO THOMAS HARDING.

DEAR MR. HARDING—I read in the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, a day or two since, your reply to R. G. Ingersoll, and am much pleased with it. I am particularly pleased with the following, which I regret to say but few will fully appreciate:

"As the physical sun is the light and life of the solar system, from a planet a ball of gas, so is the all-pervading ether, the spiritual light and life of the soul of all and each; but to the physically blind there is no sun; to the spiritually blind, there is no Christ; to the mere intellect there is no soul; to the passions, morality is a farce; to self-love there is no religion; to earthly ambition there is no God." My brother, you have spoken a truth and a more of truth in those few sentences, which, if I perceive as you perceive them, would put an end to all further discussion like those which Col. Ingersoll and his class are engaged in. You have spoken the exact truth; and I have thanked the heavenly Father for such a clear manifestation of the spirit of Truth, which I know must be present with your consciousness. Give the world more of such teachings and God bless you. JOEL TIFFANY.

Parhamstead, Conn., Jan. 17, 1886.

John W. Walker writes: Your determination to keep the JOURNAL above reproach and to keep pure its moral teachings, gives me increased satisfaction. May you be remunerated in proportion to your great services.

For the Religio-Philosophical Journal.

Can God Forgive Sin?

BY WALTER HOWELL.

In taking a retrospective view, the events and surroundings of childhood, and even infancy stand out conspicuously. The old homestead, the familiar walks, the church and Sunday school, the group of boys at play, our friends and relatives, all take their places in the art gallery of the mind. Prominent among these reminiscences, and perhaps most potent as a psychological influence, is the religious instruction we receive. Before our lisping lips could articulate distinctly, our ear was familiar with the words, "Forgive us our trespasses as we forgive those who trespass against us." Thus in early life we are acquainted with the fact of sin, and the idea of forgiveness, even before we have had any experience of original sin, predestination, vicarious atonement, and forgiveness of sin, as usually understood, are diseases incident to the soul's infancy; these, however, are perversions of truth, and it should be the work of the reformer to unveil the truth underlying all error. When mechanically using the prayer taught us by our mother, "Now little do I know of its meaning," and, however, its esoteric significance dwains upon us.

There are two kinds of law—civil and natural. The one is enacted by congress or parliament, and is arbitrary; the other is immutable and eternal. You may violate civil law and escape its penalty, or be perfectly innocent and suffer its punishment; but with natural law. There is no escaping its law; inherent consequence is a violation of God himself cannot stand between the violator and the penalty which inheres in the violation of natural law. Now comes the question, according to which of these systems of law does God govern the universe of mind and matter? Does God issue a fiat according to which all things conform, or does God himself conform to law? We cannot think of a time when God was inactive, because while he did not exist; and hence there never could have been a time when law was enacted by the Infinite. If Deity were to command a world to be made square, the law of gravity would disobey his mandate, and round it as it does a dew drop. From these considerations we conclude that God's laws are natural, whether in the Material or Spirit-world. There cannot, therefore, be such a thing as forgiveness, in the ordinary sense of the word.

What, then, is sin? We should make a distinction between sin and sinful action. Their relation is analogous to that which exists between cause and effect. Out of the heart are the issues of life. If our affections are perverted, our acts will be sinful. Sin, then, is something within us, a spiritual disease whose effects manifest themselves in outward form as evil of life. If the affections are pure the actions will be pure. If our life be received inwardly, it will be expressed outwardly. It was no doubt this perception of truth which caused the inspired teacher of old to say, "He that hateth his brother, commiteth murder in his heart." Remove hatred, and the act of murder cannot take place. Adultery, says the same teacher, "is of or in the heart."

This view will give us a clearer insight of the nature of sin, and also of forgiveness. It will readily be seen, that if God rules by natural law, that forgiveness does not imply a remission of penalty. We sometimes hear people speak of a broken law. Now it is obvious to the reflective mind, that there could not be such a thing as a broken law. A law holds its relation to nature's laws as may not put his hand into the fire, and of course he burns it. Now, does he break a law? No, in reality he obeys a law of chemistry, or rather, the atoms of his hand does. Decomposition takes place in obedience to law, not disobedience to law. The suffering which the man has experienced is not punishment for violating law, but for obedience to law which holds its relation to his condition. Fire is in itself good. But if it become our master, or if we voluntarily subject ourselves to it, we cannot escape the legitimate consequences.

Nature is ever kind to us. She ever strives to make the best of our misfortunes or our wilful recklessness. When we have suffered the penalty of our folly, she seeks to heal our bodies and reform our deportment. But the effect cannot cease until the cause has been removed. This brings us face to face with nature's mode of forgiveness, and it at least, suggests to us, God's methods as regards our spiritual and moral nature.

If we break a bone in our body, the surgeon may set it again, but nature must cause it to knit. In any disease, all that medical skill can do is to aid nature to operate more effectively. Nature will if not interfered with, throw off disease. Now can we not carry this thought a little higher, and see how divine love and wisdom remove our moral infirmities? "He healeth our diseases."

Immortality is a spiritual disease, and through the ministry of angels God seeks to remove it. He cannot remit the penalty. Infinite love and wisdom uses all natural means to cause us to cease from this abnormal world. So long as this stigma rests upon labor inefficient work will be done.

It requires an eternity of sin to involve an eternity of punishment. When by a reception of knowledge and a right use of it, we evolve a high moral and spiritual nature, the light and beauty of that state shall dispel the darkness and gloom of a lower condition; and just as the morning sun puts out the light of darkness, so the dawn of heaven shall eclipse the will-o'-the-wisp that heretofore led us through sloughs of despond and cesspools of iniquity.

God forgives ignorance by the impartation of light; weakness by the influx of strength; lust by a wise direction of our affection, and all our diseases by a restoration to perfect health. But we are not passive or inactive in this work of removal of sin; we are active. We cannot come into the light; we must exercise our spiritual muscles, and cherish towards others, a spirit of kindness and charity. The exercise of these will open the gates of heaven within our souls and let "the king of glory come in."

We may register our own spiritual state by our disposition to forgive. We cannot remove the sin from our past, but we can seek to uplift them. We must remember, all punishment when legitimate, tends to reform. God punishes no man. Punishment as we have said before, inheres in wrong doing; but, says somebody, is God not angry with the wicked every day? No! God is never angry. He always loves the sinner. The fact is, if we do wrong, we imagine the love of God, and we cannot love our dearest friend in a true light. Even the love of God, seems barred to us, and his truth looks a lie. Our spiritual eyes are so inflamed that we cannot define the outlines of beauty, truth, or goodness.

When right reason dawns on the wild madness of a moral fiend, our brother still, and God's beloved child, there comes a mighty rush of gratitude, thanksgiving, and love, and the soul as they flow forth in the light. God owes no power greater than himself. He owns no power equal to himself; he never formed a soul he could not save.

Do Fowls Know Our Thoughts?

By the Editor of the Religio-Philosophical Journal.

When a boy and living with my parents, my mother at times would conclude to have chicken for dinner. As we usually had from seventy-five to one hundred running at large, she would send me to capture and kill one or two, as the case might be. I would get some corn and call the flock around me, with the intention to entice near to me the one I might select to kill. I would scatter the grain among the flock, and they would come to get their respective shares. I then in my mind would select a certain one, with the intent as soon as he came near enough to grab him. As soon as I would thus resolve, that same fowl would stop eating, straighten up, and appear much concerned, and would then walk away, stepping high and looking back in a very suspicious manner.

Have others had this experience in a poultry-yard?

H. T. B.

The Cause in San Francisco.

To the Editor of the Religio-Philosophical Journal.

On Sunday morning, Jan. 24th, the subject was: "Our Future Plans of Organization." J. J. Owen, editor of the *Golden Gate*, said: "As a prelude to the report of the Executive Committee, which will be presented next Sunday, I will speak of organization in general. Organization is the secret of success. It is the basis of social order. Of church, home and state, it is the keystone and chief pillar. Without organization there is chaos. Throughout the universe there is order among the planets. Nature sets the example, and we should learn a lesson from her. The true knowledge is to know what we are here for. From lack of it there are wrecks all around. We are too apt to scatter our strength by dabbling in many things. We should organize and concentrate our forces. A man without a hobby is of no use. He must have an object. True organization begins with the individual, and no man is fit to lead unless he controls himself."

Mrs. Watson said that, as the good angels had left her, she would call upon Mrs. Matthews to speak. Mrs. Matthews made an earnest and pathetic appeal in favor of using the First Spiritual Union as the basis of organization. This Union was organized in 1870, and for eight or ten years it was the only spiritual society here. It engaged the best visiting and local speakers. It is incorporated and has the nucleus of a building fund. There were no wealthy men to pay its bills, yet it kept free from debt and gave many benefits for the needy. During most of that time Mrs. Matthews was its President, and Mr. Matthews its treasurer and business manager. There could be no better objectionable in its name; and, if its constitution and by-laws do not suit them, they can be changed.

P. H. Woods thanked J. J. Owen for the aid which he had rendered, and moved that he be added to the Executive Committee, which was done by a unanimous vote. Capt. M. R. Roberts said that an organization is too apt to go into debt, and that is the chief obstacle. He believed in open doors and free discussion. Let the people talk, and the talking will do half the work. Mrs. Watson (Prof. Lambert, control) said that the First Spiritual Union had performed a long and grand service, and no fault could be found with it. Each society has its own work; and the time has come to form the basis of another union. There is different work to be done now, because there are new needs, and a totally new basis is required. We approve of this movement, and we will be responsible to ourselves and to the world for its results.

As to the title of the new society, the name of "Church" is objectionable because it is the synonym of organized tyranny; all progress has been made in spite of the Church. Whenever there is a new baptism of power, the Church says it is of the devil. I would choose for a name the Religio-Philosophical Society, because we will use our friend here (J. J. Owen) to accomplish our objects. Unite upon a social basis, and recognize woman's work equally with man's. Contribute enough to throw open the doors free to all.

All honor to the veteran workers who have borne the heat and the oppression of the past. Push forward. The only question is, Which is the best way? New elements are needed, and when our instrument shall have to retire, others should be ready to take her place. You will establish a school of philosophy with the certainty of success on the line laid down. San Francisco, Cal. JOHN R. CUMMINGS.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal.

Our meetings still continue with unabated interest, at God Temple Hall—more so than we had any reason to expect during the unprecedented number of cold and stormy Sundays that we have experienced this season. Sunday, Jan. 17, Mrs. E. Trask Hill, of Boston, a clear headed careful thinker, and an earnest worker in the vital reform of the day, spoke for the First Spiritual Society of Haverhill and Bedford. In the afternoon she spoke upon "Spiritualism, its Present and Future Use." In the evening she gave a powerful lecture upon "Prisons and Prison Reform," with which she has made herself somewhat familiar by personal inspection.

On Sunday, the 24th inst., the First Spiritual Society had the extremely good fortune to have as its speaker the eloquent and remarkable medium J. J. Moore of England. It was surely a feast of the good things in Spiritualism, to sit and listen to the words of fact and counsel as they were put forth through his lips by his control, a dozen of the Spirit-world, who, in every way and manner, seemed to know what he was talking about. He took for the 2 P. M. lecture, "The Resurrection—Is it a General Resurrection, or an Individual Resurrection?" He said that the resurrection of the dead is the resurrection of the good things in Spiritualism, to sit and listen to the words of fact and counsel as they were put forth through his lips by his control, a dozen of the Spirit-world, who, in every way and manner, seemed to know what he was talking about. He took for the 2 P. M. lecture, "The Resurrection—Is it a General Resurrection, or an Individual Resurrection?" He said that the resurrection of the dead is the resurrection of the good things in Spiritualism, to sit and listen to the words of fact and counsel as they were put forth through his lips by his control, a dozen of the Spirit-world, who, in every way and manner, seemed to know what he was talking about.

On Monday evening, the 25th, Mr. Morse met many of the friends (as could stem the hall storm that raged with a violence that almost forbade man or beast to step into the street) at the parlors of Fred. Charles and his wife, where we were again made more than happy by Mr. Morse allowing his controls to receive and answer questions for nearly two hours. Mr. Morse will close his engagement with our society, on Sunday, the 31st inst. Mrs. Abby V. Burnham will occupy the platform the Sundays of February 7th and 14th and A. B. French February 21st and 28th.

I am very glad to report that the Children's Progress Lyceum, at Ames, is meeting with fine success. All the children under three years and ten years, are taking a lively interest, and all have a common cause to work for, which is the special development of all concerned. W. W. CUMMINGS.

President Eliot's Essay.

President Eliot, of Harvard College, read an essay last week, in this city, before the Unitarian Club, in which he said that he believed religious teaching should be admitted as part of the regular public school course; that room should be provided for, at least, in the afternoon, for the religious instruction of the children of the public purse; that three varieties of religious teaching—Protestant, Roman Catholic, and Jewish—should be provided wherever these three religious bodies exist side by side; that the children should be assigned to one teacher or another, according to the religious convictions of their parents; that the religious instruction should be given simultaneously, either in different rooms of the same school buildings, or in more convenient, in neighboring churches, or partly in one way and partly in the other; and that the subject-matter of the instruction should be determined by the religious teacher. This is the position of the President of Harvard College in this "year of grace," 1885.

We are glad to see that Rev. James Freeman Clarke, in reply to the essay, took the ground that religious instruction should be brought into the public schools, outside of teaching the scholars the golden rules of honesty of heart and purpose, and such secular instruction as is needed to fit the pupil for the battle of life. He thought that, if there were sects dissatisfied with the way religion was taught in the public school, it would be safe to let the matter alone, and time would right such dissatisfaction as at present exists.

The Boston Transcript has some very sensible comments on President Eliot's essay, referred to above: "The State and municipal governments," it says, "cannot in any way recognize religious denominations, nor provide for any classification of school apartments, teachers, or pupils, by sectarian tropes, and numerous responsibilities that would be involved in any such attempted scheme would be endless, and would be sure to result in strife and disaster. It is a scandal and grievance to many persons—an evidence of something very wrong under our present enlightenment—that our houses of worship should be known by so many sectarian names. But it would be a scandal if the tablets on our school-house doors bore names of our civic worthies should be removed, in order that sectarian designations might be substituted. The State must resolutely cling to its original, traditional, and noble fundamental of providing for the elementary education of all its children. It cannot assume the office of training them in denominational religion."—The Index.

WASILI VERESHCHAGEN.

The name of Vereschagen has appeared like a meteor in the artistic firmament. But yesterday he was unknown; to-day his name is on every lip. Vereschagen has had the temerity to treat religious subjects in the light of to-day. In his recent paintings Christ is depicted as a merely human and historical personage. The pictures are realistic and their intent is to show that Christ accomplished his miracles by trickery and without supernatural power. The paintings have been reproduced by photography, and have been scattered broadcast throughout Europe. They have terribly shocked the church dignitaries, and an expository mass has been celebrated at St. Stephen's Church in Vienna. Legal measures are to be resorted to to prevent the sale of the photographic copies. Wasili Vereschagen was born Oct. 28, 1842, in the district of Norgorod, Russia, and until he arrived at the age of seventeen attended the Marine School at St. Petersburg. Leaving the Marine School he took up the study of art. He went to Paris in 1864 and there attended the Ecole des Beaux-Arts, studying under Gérôme. In 1871 he entered the studio of Horscholdt, in Munich, to finish his sketches made during Kaufman's expedition to Central Asia. In 1874 he visited India, and his paintings made after that journey show the wonderful flagrant work with which the buildings of that land are covered. It is incorporated and has the nucleus of a building fund. There were no wealthy men to pay its bills, yet it kept free from debt and gave many benefits for the needy. During most of that time Mrs. Matthews was its President, and Mr. Matthews its treasurer and business manager. There could be no better objectionable in its name; and, if its constitution and by-laws do not suit them, they can be changed.

P. H. Woods thanked J. J. Owen for the aid which he had rendered, and moved that he be added to the Executive Committee, which was done by a unanimous vote. Capt. M. R. Roberts said that an organization is too apt to go into debt, and that is the chief obstacle. He believed in open doors and free discussion. Let the people talk, and the talking will do half the work. Mrs. Watson (Prof. Lambert, control) said that the First Spiritual Union had performed a long and grand service, and no fault could be found with it. Each society has its own work; and the time has come to form the basis of another union. There is different work to be done now, because there are new needs, and a totally new basis is required. We approve of this movement, and we will be responsible to ourselves and to the world for its results.

The Metaphysicians.

The metaphysical positions assumed by some of these metaphysicians, while they are instructive, they also have a humorous side. When they say this objective, material world is nothing but a shadow; that it is not real; that all is mind; that the earth, rock, physical matter are all mind, it reminds one of the old Billings' saying: "A man can live on love if he has good friends, and it is a good thing to go along with it." The world is prepared to endorse mind to a reasonable degree, but to be denied even a little matter to go along with it is too amusing to call for a serious objection. Where Mrs. Gestefeld says magnetism has nothing to do with it, she would probably contend that an orator had no more magnetism than an ordinary speaker, and in her argument that "thought precedes all the action and functions of the body," she is in doubt as to whether she means that a bone is fractured, and after the ends are brought together and plasma is thrown out to unite them, it was the result of thought. The surgeons would say nature, not mind, did that little piece of business. She probably would believe that a boy can will himself to grow so many feet tall, and so many inches broad, and so it would be—this mind is almost too much for nature. That in all the action of chemistry, there is an operation of no law outside of mind.

When John Bright was advocating the adoption of the American Constitution entire, by the English people, he was asked in private if he really meant it. He said "no, but to obtain a little we must ask for a great deal." If the metaphysicians are acting on this principle, they are just a trifle bold to ask us to believe that "all diseases have their origin in the mind." Also in calling their system a science is there not some boldness again? Leading scientists define science to be a sifting and classification of knowledge. Mrs. Eddy, of whom Mrs. Gestefeld is apparently a disciple, has thrown up a great amount of philosophy, but so far it has been nothing but "sifted and classified" knowledge. It is not science in that way, and will not attract her followers to lift her. There will be a reaction from portions of the theory which are now being taught, still there will be sufficient residuum left to command support, therefore these New Lights need not be disheartened.—Progress.

Personal Recognition in the Spirit World.

At a recent meeting Mrs. Harvey's guides said: "Your own consciousness is the only personal identity you are acquainted with in the spirit world, and it is the only one that counts in that world. Judgment, consciousness, memory and reflection are attributes of mind, purely metaphysical; they cannot be weighed, measured nor tested by chemical action; therefore you will require a spiritual language, or, in other words, your knowledge will be intuitive, and will have the command of all languages. Perception and volition will be to all real things. To ask the question: 'Should I know each other in spirit life?' is to lower the standard of eternal truth, and to stultify the testimony of spirit-guides. When I passed on in spirit-life, I recognized my father, and our joy was unbounded. Therefore, the testimony of consciousness is to be depended upon. The teaching of Spiritualism is that the philosophy of a future life depends upon the philosophy of the present life—the seen and the unseen. This community of Spiritualism leaves debatable ground, and claims a victory for spiritual recognition. To doubt this is to set experience and testimony at defiance, and to leave a cheerless blank in all that is beautiful and sublime in the spirit life. If you had a friend in a foreign land, and after many years you met, should you know him, and those who feel that a certain person is dead, and yet you would meet suddenly. And can you imagine you will be less intellectual in the Better Land, where all the memories of a good or mispent life are vividly remembered? Do not let the seductive blandishments of a sinful life destroy the grand ultimatum of your hopes and expectations, or the transitional conditions of purity, peace and joy. At all times be solemn, seasons of joy and sorrow, and eternal life, and the most magnificent prospects, will be yours as well as unlimited knowledge.—William Thomas Poyer.

At a meeting of the Pathological Society of Philadelphia, Dr. Forman presented an analysis of 250 autopsies on drunkards. He found that the most prominent troubles caused by chronic alcoholism were cyanotic induration of the kidneys, fatty infiltration of the liver, and degeneration of the heart muscle. The doctor said he had once "been in court that a certain person was not likely to have been a hard drinker, because at the autopsy no cirrhosis was found." But this was before he had made the recent 250 autopsies. Dr. Muser thought that cirrhosis was caused not so much by heavy drinking as by persistent drinking of spirits on an empty stomach.

At the evening service in the Baptist Church at One Hundred and Twenty-first street and First avenue, the Rev. Mr. Raymond, pastor, delivered a sermon on Christ and Paul. Paul would say if he were describing the sufferings of the Savior when crucified. In the course of his remarks he said: "The flowers that bloom in the—" and then hesitating a moment he added: "In the evening." An involuntary smile passed over the countenances of those who had seen the "Mikado."—New York Tribune.

John R. Gough, the veteran temperance lecturer, says: "My life's work is almost done. This is probably my last season upon the rostrum in the cause of temperance."

Lowell, Mass. is to have a semi-centennial April 1st, and James Russell Lowell is to be the orator of the occasion.

A wooden shoe factory is to be established at New Richmond, Minn.

A 14-pound nugget of gold has been found in Siberia.

The United States is well bread with 5,200 bakers.

The people of the United States eat ten millions of eggs every year.

Dr. Talmage says that divorce "is the first course on the menu of hell."

A Boston Court has ruled that a divorce obtained in Dakota is not binding in Massachusetts.

The Mexican Government supports 10,000 public schools, with facilities equal to many of our colleges.

Notes and Extracts on Miscellaneous Subjects.

Champagne is now the fashionable wine in England.

The death rate from chloroform is, according to a recent estimate, 1 in 1,600.

New Zealand has 120 newspapers, including 30 daily, to a population of only 400,000.

One of the advertised remedies for the opium habit consists of a well-known elixir of opium.

Earth has been torn for a railway to connect the Canadian Pacific with Lake Ontario.

The failure is reported of Corning & Co., of Omaha, dealers in plumbing apparatus, who owe \$25,000.

The Mormons have nominated Frank Armstrong for mayor of Salt Lake and Alfred Solomon for marshal.

A church in Westfield, Mass., is giving chronos as an inducement for outsiders to attend its evening services.

The mayor of Philadelphia has issued a proclamation cautioning citizens against violating the Sunday law.

There is high church authority for the prediction that Archbishop Williams, of Boston, is to be the next American cardinal.

J. D. Spreckels has left San Francisco for the Atlantic coast to contract for a \$500,000 mail steamship for the Australian line.

President Cleveland is reported to value "Auld Lang Syne" and "The Mocking Bird" above all other music.

A minister in Books County, Kansas, rides forty miles and preaches four sermons every Sunday for a salary of \$30 a year.

Leavenworth is undergoing a successful religious revival under the leadership of Major Whittle, the various ministers participating.

A pair of pet deer, a West Indian species are passing the cold weather healthily at Woodbridge, Conn., but their fawns do not live.

A sewing machine which is held in the hand and worked like a pair of scissors is made at Bridgeport, Conn., the factory employing 75 people.

Prof. Spencer Baird is about to place 1,000,000 young codfish in the waters of the Gulf of Mexico. He has great faith in the success of the experiment.

The people of South Egremont, Mass., are threatening to tar and feather Richard Winchell, who has disposed of his wife at private sale.

The German minister of war, taking the idea from an incident of the Sudan campaign, has ordered that a number of dogs be trained for use as night sentries.

Joel Chandler Harris is an African by birth, having been seen light on the northeast coast of that country while his parents were engaged in missionary work there.

"Why do all the cold waves come from the northwest, my dear?" asked a fond husband. "Oh, because there is so much coolness between St. Paul and Minneapolis," was the reply.

The single town of Beaumont, in Switzerland, employs over 15,000 persons in watchmaking, and the annual production approaches 600,000 watches. A Government horological school is maintained there.

Burt Coatsman, a Wyoming cowboy, on finishing a term of three years at the Joliet penitentiary, was handed a package of \$1,000 in currency, forwarded as a present by one of the cattle kings of the territory.

It has been estimated that an iron car wheel will travel some 40,000 miles, while a steel tire will run the enormous distance of 200,000 miles before wearing out; though costing so much more, steel has greatly the advantage.

Massachusetts added only 55 miles last year to its previous 1,970 miles of railway. This mileage is owned by 63 corporations, whose aggregate stock is over \$128,000,000, and net debt nearly \$75,000,000. There are \$30,000 employees.

All wood is not buoyant in water. A perfectly dry stick from any one of some sixteen species of trees growing in the Southern and Southwestern States will sink. One kind (the Florida ironwood) is 30 per cent heavier than water.

White people of means and education are said to be leaving West Virginia, Ohio, and parts of western Pennsylvania for Arkansas, their intention being to carry on farming extensively in the most productive and healthy sections of that State.

In the Circuit Court at Chicago the wife of Patrick D. Tyrrell, of the secret service, filed a bill for separate maintenance, alleging that her husband has a Utah divorce decree and is traveling about with the

Perpetual.

To the Editor of the Religio-Philosophical Journal:

History informs us that we can travel north until we reach a point where there is perpetual ice. I object to the word "perpetual" in that particular case, on the ground that there never was any ice before there was water to freeze. Now, readers of the JOURNAL, if I am right in making my objection, please inform me at what age of the world was it when there was no ice?

W. D. SCATES.
Union City, Tenn.

JUST AS BAD AS PAINTED.

Widespread Commotion Caused by the Terrible Confession of a Physician.

The story published in these columns recently, from the Rochester, N. Y., Democrat and Chronicle, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henlon, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henlon at his residence on Andrews Street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malaria fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also."

"Mr. Warner, who was visited at his establishment on North St. Paul Street, spoke very earnestly: 'It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics that from 70 to 80, its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked and I attribute this to the general use of my remedy.'"

"Do you think many people are afflicted with it to-day who do not realize it?"

"A prominent professor in a New Orleans medical college, was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications I will show you how it appears in a state of perfect health.' As he watched the results his countenance changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henlon's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe that Bright's disease can be cured?"

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience; what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and I did not see how I could escape it."

"I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. B. Warner some three years ago, Doctor?"

"Yes, sir. I was called upon by one of the analysts of the state board of health."

"What did this analysis show you?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible."

"Do you know anything about the remedy which cured him?"

"I have chemically analyzed it and find it pure and harmless."

"Dr. Henlon was cured five years ago and is well and attending to his professional duties to-day, in this city. The standing of Dr. Henlon, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. Dr. Henlon's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if taken in time."

"I Feel So Well."

"I want to thank you for telling me of Dr. Pierce's 'Favorite Prescription,' and for sending me a bottle of it. For a long time I was unfit to attend to the work of my household. I kept about, but I felt thoroughly miserable. I had terrible backaches, and bearing-down sensations across me and was quite weak and discouraged. I went and got some of the medicine after receiving your letter, and it has cured me. I hardly know myself. I feel so well."

John Wamaker's store, Philadelphia, has 4,150 employees.

Ladies who value a refined complexion must use Pore's ointment. For sale by all druggists and fancy goods dealers.

The New York police made 74,572 arrests last year.

All "Played Out."

"Don't know what ails me lately. Can't eat well—can't sleep well. Can't work, and don't enjoy doing anything. Am really sick, and I really don't feel well. Feel all kind of played out, somehow." That is what scores of men say every day. If they would take Dr. Pierce's "Golden Medical Discovery" they would soon have no occasion to say it. It purifies the blood, tones up the system and fortifies it against disease. It is a great anti-bilious remedy as well.

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and then have them return again. I mean a radical cure. I have

cured the disease of FITS, EPILEPSY or FALLING SICKNESS, by

a life-long study. I warrant my remedy to cure the worst cases. No

quack claims have failed to do more for me than my own. Send a

card at once for a bottle and a Free Bottle of my infallible

remedy. Give Express and Post Office. It costs you nothing for a

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woman and child in this climate should wear. It is an im-

possibility that any person wearing it should "catch cold,"

or have an attack of pneumonia, bronchitis, or other acute

throat or lung diseases. They also prevent and cure that

most troublesome and loathsome complaint so prevalent in

this region, Catarrh. For heart troubles, rheumatism, neu-

ralgia and kindred complaints they are excellent and highly

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No longer takes cold at the least exposure.—Wm. Tripp, In-

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Given up to die by the doctors.—Cured by the lung protec-

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Enormously large tonsils cured. H. B. Weston, Cerro Gor-

do, Ill.

Worth its weight in gold to any one with weak lungs.—J.

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"STIR THEM UP!"
Rev. Samuel Watson Responds to the Appeal.

To the Editor of the Religio-Philosophical Journal:

I see by your last issue two of your correspondents make reference to my views as expressed through the press. The first one, signing himself "Joseph," says: "I thought he had solved the phenomena of Spiritualism in a way that had left him still an orthodox Christian." In his next paragraph he says: "Let me not do Dr. Watson injustice. I say he has ceased to be orthodox, because in a late communication he affirms a disbelief of the miracles of the Bible." I have not professed to be orthodox for a quarter of a century. I believe in universal, unchangeable law; that every thing is done in harmony with law. In all my writings and addresses I have ever maintained this great, glorious truth, consequently every thing that ever occurred as recorded in the Bible must have been in harmony with this fundamental principle, which is like its author "without the least variability or shadow of turning." This is now acknowledged by intellectual preachers and church people as well as scientists. Law prevails in this world, and my information from the Spirit-world is that it prevails over there as it does here. Law has inseparably united virtue and happiness, vice and misery. What we sow in earth-life, we reap in spirit-life. If we sow to the wind here, we shall reap the whirlwind when we meet the record we have made here by wrongdoing, on the other side.

There is no personal God to punish the wicked or to reward the righteous; but whatever character we have formed in our earth-life we carry with us to spirit-life, and reap the legitimate result of what we have done and bear in this our rudimentary state. We gravitate to our own place just as natural and as necessary as any other event that has ever occurred with us. I will go still further and give as my conviction that our place will be the best place for us. Moral and intellectual qualifications are necessary to produce happiness with such associations. Hell, or sheol, is as necessary as heaven, for the latter would be worse than the former if there were no qualifications for the place. These states are the necessary and the inevitable result that diversity of character we find here.

The teachings of Spiritualism do, as no other system, justify the ways of God to man. Some of the creeds are slanderous to the Divine Being.

I will now turn my attention to my friend S. Bigelow's notice of what I said in regard to the lecture of Mr. Wright by the spirit "Rushon." I have never met Mr. Wright, but from all I have heard from my old friends of Philadelphia where he is filling his second year for the First Society, he is one of the finest lecturers in the field. Though I endorsed nearly all he said, yet there were some things that I could not endorse, and to which I referred in my pleasant criticism. Whilst my friend Bro. Bigelow says he "fully agrees with Bro. W. in his religious views and teachings as I understand them, yet I can not think him in error as to his views of the real animus of Mr. Wright's, or Rushon's statements and also of primitive Christianity.... confounding the religion of Jesus or his humanitarian teachings with Christianity."

"Now, I respectfully ask Bro. Watson to show us our mistake. I say us, for we are legions who cannot see as he does. Will he please tell us about this Christianity, which he so much admires (as we all do) and considers identical with Spiritualism. When, where, and by whom was it first established as an organized system of belief? What now represents its beauty and purity, grand even in its simplicity and the admiration of the world? What creeds among the vast number that show even the lingering traces of this religion of love and kind deeds, of personal responsibility, of inborn and inherited goodness, and divinely ever tending upwards towards its source in the great over Soul?"

My friend Bigelow asks a number of very important questions that would take more time to answer than you have space to print, to do justice to the subject. The Christianity that I believe in is true Spiritualism. The birth of its founder was told to his mother by the "man Gabriel." It was announced to the shepherds by the angel of the Lord, after which by the heavenly choir as bringing "peace on earth and good will to men," and "good tidings of great joy to all people." This true gospel of Jesus is accompanied with signs and wonders in this day as it was eighteen hundred years ago. This is the same religion that was promulgated in the first century. It heals sickness and disease, enables mankind to see visions; imparts the gift of prophecy and power to discern spirits; grants gifts of tongues; it gives power to cast out devils, as Jesus, the disciples and others did in that age. Others become entranced, and their organism is used by spirits as in days of old, when as the prophet Ezekiel said, "A spirit got into me and I spoke." Paul, Peter and others were entranced then as many are in this age all over the world. These miracles, so-called, continued to be performed not only by Jesus and his apostles, but continued in the church during the days of its purity and spirituality.

The acts of the Apostles as recorded by Luke, tell us of the outpouring of the spirit on the day of Pentecost when the mediumistic disciples were controlled to speak in all the languages of the vast crowd, when three thousand were added to the church in one day and five thousand at another.

The first sermon to the Gentiles was preached to Cornelius and his neighbors, which was brought about by his being directed by a spirit man to send for Peter who was entranced at Joppa, and thus the middle wall of the partition was broken down by spirit agency between Jews and Gentiles.

The gospel was first preached on the continent of Europe by Paul, to whom a spirit "man" appeared inviting him to come over to Macedonia. He and those itinerants went with him and powerful revivals attended their ministry, to whom Paul sends some letters which are bound together as part of the "Holy record," and read in the church at present. The success of the church in those days was in proportion to the spirituality of its advocates. In the close of the sacred canon, one of the old prophets makes wonderful revelations to the clairvoyant and clairaudient beloved disciple John, when he "was in the spirit on the Lord's day," on the Isle of Patmos.

All through the Acts of the Apostles spirit manifestations are seen, demonstrating the truth of what Jesus said, "that they who believe on me shall do the works I do, and greater works than I have done, because I go to my Father." Jesus, the father of church history, testified to those things. The bishops and clergy claimed to have similar spirit manifestations to those which are occurring now all over the world.

This glorious doctrine was driven from the church by the creeds, and councils of men.

Rome, by her chivalry, had conquered the civilized world, and her imperial city had become the grand centre of political power. Constantine, the Emperor, having made the Empire the mistress of the seas and conqueror of the world, determined to make her the centre of ecclesiastical, as well as civil and military power. Their Council of Nice made Doctors of Divinity, and they declared the plain, simple, humanitarian gospel of Jesus until they changed it from a spiritual to a material religion. They continued to alter and amend the doctrines of Christ until a great majority of the commands of Jesus were not only declared done away, but many of the most useful and beneficent of his commandments to mankind were entirely forbidden in the churches, and the gospel was left without a sign of its former spirit manifestations until the present century, when it has pleased God to bring the heavenly doctrine again to the sons and daughters of men, and which is now stirring the hearts of millions, and proving by its signs and wonders that true Spiritualism is primitive Christianity, and that the faith of that day is now being restored to us in this age, which is dawning. The discerning of spirits is one of the gifts that Paul teaches that we should covet. This is simply clear-seeing, clairvoyance, or seeing with our spirit eyes, as Samuel, Elisha and the old seers mentioned in the Old Testament. This is one of the most lovely and demonstrative phases of Spiritualism and of Christianity as taught by its founder, and enjoyed by thousands at the present time.

Moses and Elias appeared to Jesus and those of his disciples, Peter, James and John, on the Mount. Paul says: "Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation?" All the countless millions of spirits of the Spirit-world are ministering to loved ones now, and if our spirit eyes were opened like the servant of Elisha, we would see those heavenly children of the Summer-land ever about us, impressing us to do that which is right and to do good to suffering humanity as far as we have the ability, as the religion taught by the founder of Christianity.

The primitive doctrines of Christianity are becoming so well developed through obedience to Christ's commandments, that spirits are now manifesting themselves in a wonderful manner to living men and women, among all nations, and it will not be long until the materialized spirits of our departed friends will become familiar to us, and we shall enjoy their heavenly presence every day. The church may condemn and denounce it. The press may pass it in silence or sarcasm, but Spiritualism has already assumed such proportions that her claims have arrested the attention of the nations, and the wisest minds of earth are receiving its truths as the pure religion of Jesus and the salvation of the world.

While the church may ignore these spiritual influences as the scribes and Pharisees (the church) did the claims of Jesus, there is a large and liberal class of intelligent minds outside of church organizations, who are unable to accept the interpretations of the gospel embraced in the various creeds; of the different denominations of the Christian church, yet they believe in Christ and his teachings. They are the valiant vanguard of the reasoning maturity of the church of God. They are the chosen of heaven to stand as the impregnable bulwark between the half-doubting Christian church and the watchful world. They are ordained to form a broader and higher platform of religious faith for the church of the second Christian era, of the reasoning age of the world, a platform of faith that shall be supported by the comprehensive principle of the Fatherhood of God and the brotherhood of man; of love to God and man, as Jesus said on these two hang all the law and the prophets. These principles include the whole sum of moral obligations.

The youth of the church and the world, the age of unquestioning faith, is rapidly passing away, and the era of reasoning maturity is pressing urgently forward, demanding a reasonable religion adapted to its progressed enlightenment, and to its further development of the understanding. The church is losing the sympathy of liberal minds inside, as well as outside of her organization. She must show clearly to this reasoning age, that her religion is founded on reason and philosophy, as well as on revelation, and is broadly adapted to the progressive nature of man.

Does not the clergyman yet understand that the Christianity of the New Testament, with its dreams, trances, healing gifts and various spiritual manifestations, rests upon the same foundation as the phenomena connected with Spiritualism, the testimony of the senses and the moral judgment of rational man? It is true they comprehended this position; for every argument brought to bear against genuine phenomena relating to Spiritualism, is a poisoned javelin hurled at the very temple of Christianity itself. In fact, true Spiritualism and primitive Christianity as enunciated by its founder are synonymous, and must stand or fall together.

Memphis, Tenn., Jan. 30, 1886.

THE FAITH CURE.
Discussed by the Rev. T. E. Green at the Meeting of the Society for Psychical Research.

The Western Society for Psychical Research met Tuesday evening, February 2nd, in the Tremont House. About fifty persons were present. The Society is scarcely a year old, being organized in May, 1885, and its membership has increased largely. The President, Dr. A. Reeves Jackson, presided. The Rev. Thomas E. Green, of the Eighth Presbyterian Church, as the lecturer of the evening, was then introduced. He thought there were three classes: helped and thirteen injured by the faith cure, viewed from a religious standpoint. The first were those who were lovers of the early strange and weird and who believed in the remarkable in Biblical prophecies. The second were those who believed in doctor's prescriptions, who were nervous, hypochondriacal, and imaginary, who were not really diseased, but who took baths, travel, and medicine in search of health. The third were the religious cranks, from the stupendous Salvation Army to the peripatetic evangelists travelling from place to place where there were those who could stand so much religion. There were four premises underlying the so-called faith cure: First, all sickness is the direct result of sin. A child's colic was caused by sin, if not its own that of its ancestor; second, Christ's atonement; third, just as the redeeming power was received by true faith the divine remedy would be used and all others were sinful. Dr. Collins approved of a stepping stone, and gave quinine when faith failed to cure, but his action was denounced by others. "I am a Presbyterian clergyman and will be adjudged as erring when I say I do not believe in sin. Sin is a negative quality. It is to goodness what cold is to heat, darkness to light, simply the absence of the positive. I do not know of sin being the cause of sickness. Lobster salad if inordinately indulged in by the saints of the earth will produce dyspepsia, and praying will not cure it. Sin is like want, poverty, all suffering, and why not cure them by faith? Why not revive the dead by faith or carry out the objects of the associated charities in this city by that means? I have more faith in metaphysics than the faith cure. Metaphysics has a semblance of something—faith is mere balderdash and is ludicrous—a mere stick of wood. If my child were sick I would pray to God, then, telephone for the best doctor I could find."

President Jackson approved the ideas of the lecturer. He knew a man who claimed that his daughter had Bright's disease of the kidneys, a tumor in the stomach, and insomnia, and was cured by the faith process in half an hour. The meeting adjourned for one month.

WAS IT A PHANTASY?
Strange Appearance of a Spirit in a Cemetery.
BY ETTA W. TASCHER.

Whether or not man can "call spirits from the vasty deep," there is no doubt that he is surrounded by unseen forces. Power has been manifested through all the ages, and phenomena have been made apparent to the senses which have mocked the inquiring research of the psychologist, and turned a deaf ear to the entreaties of science. These phenomena have been witnessed in every phase of being from the miracles of Moses and the vision of Saul to the wonderful results of genius seen at every turn. We may not separate these manifestations. They seem to belong to spirit and matter, to mind and muscle, flesh and brain. Certainly they are inexplicable. What, then, is the conclusion? May we not rationally believe that we stand on the confines of an unseen world in whose realm laws govern, and phenomena become apparent of which only occasionally we catch a glimpse? Surrounded by the infinite in a world where finiteness and infinity are strangely mingled, it is true, as Mrs. Hemans has beautifully said:

"Darkly we move—we press upon the brink,
Haply of viewless worlds and know it not;
Yea! it may be, that nearer than we think
Are those whom death has parted from our lot.
Fearfully, wondrously, our souls are made,
Let us walk humbly on, but undismayed."

These thoughts were engendered in my mind by some singular experiences written down at the time of their occurrence, among which notes I find the following: To preface the account, I wish to say that I was born and bred in "New England," educated a strict Congregationalist, and myself and daughter who was with me at the time this happened, are at present quiet women, members of the Episcopal Church. All our lives have been spent in sober, unquestioning faith in the church and its environments, far removed from low superstition or belief in charlatanry.

In one of the cemeteries of this city there is the grave of a dear friend of our family, who died several years ago. This grave we have had the care of since the form we loved was enclosed within its silence, and it has been our privilege to decorate it with flowers during the summer seasons, and at length it has become a habit to visit the cemetery every Saturday afternoon for the purpose of changing the bouquets, and other floral devices placed there in memory of the sacred dead. My daughter and I had prepared our flowers as usual one Saturday afternoon last summer, but being hindered by callers, we arrived at the grounds just as the young moon began to silver the sombre pines that shade and whisper, and mournfully breathe the solan songs above the gleaming tombstones. We passed over the steps, and up the slight ascent to the grave we sought, which being entirely surrounded with dark jack-pines lay in dense shadow, so that Julia (my daughter) had to kneel close by its side to see to remove the faded flowers and replace them with the new. Meanwhile I took the watering-pot and walked slowly along a narrow, winding path that led to a pump situated near the center of the enclosure. The evening was beautiful, and a calm serenity pervaded everything, a feeling of perfect peace came over me, and my thoughts went back to the dear old home in New England, and the graves there that I had long ago seen close over my mother, my child, and many others that seemed to take my soul with them to the eternal world. All at once, something made me look around, as if some person might have stirred beside me breaking my quiet reverie. I glanced at the path, and there just beyond it, quietly standing beside her own monument, I saw distinctly Annie C.—a lovely young lady that had tragically met her death four years before, by the accidental capsizing of the boat containing a merry party of young people that were rowing on one of the lakes of a summer resort near our city. I looked at her intently, and saw that she was dressed in a black dress that seemed to fit her figure perfectly, and I thought, "she is more slender than I remember her." I kept mechanically stepping slowly onward, gazing in the face so near. As I moved along past her, she turned her head so as to look full in my face. I noted the arrangement of her hair and the luminous smile that lit her gentle countenance without a fear or excitement. I did not even think to speak to Julia, but gazed silently, intently at her, still continuing my slow mechanical walking along the path, and then, just as I had gone beyond the figure, so that I began to look backward over my shoulder at it, like a wink she disappeared. I stopped short upon this, rubbed my eyes and looked again, but could see only the quiet graves, over which the shadows grew more and more dense, relieved here and there by glimmering patches of silver where the moon penetrated the foliage of the oaks and pines. I went on, however, very calmly, filled my watering-pot and returned where Julia still knelt beside the grave, busily putting the finishing touches to the flowers. I said, speaking rather softly, carefully modulating my voice so as to be sure not to startle her, "I believe Annie C. is here, Julia."

"Why?" she asked in the same subdued tone, seemingly entirely engrossed with the flowers. "I told her what I had seen, adding reflectively, 'she had on a very smooth looking black dress.' I noticed it in particular because it seemed to fit so perfectly," and I thought she looked more slender than I remembered her in life, and my mind even in that amazing moment, realized that it might be the color of the dress, and the perfect fit that gave that appearance to her figure. "I never saw Annie dressed in black, did you?" "No," she replied rising from the side of the grave, and after thinking a moment, "but I am sure I heard at the time that she was buried in a new black silk dress that had happened to be finished and sent home a few days previous."

We stood there talking several moments very quietly, I endeavoring to tell her every little detail of dress and arrangement of hair, dwelling with great joy on the expression of rapturous sweetness I had seen on the face by the monument. At this moment Julia stooped to rearrange something that had escaped her careful hands about the grave, while I leaned against the head-stone, putting my arm around it, saying dreamily, looking at the grave, "Oh, if we could only see Edwin," (referring to the friend lying there)—then, as the thought occurred to me, "If this is only a phantasm of my brain, why may I not conjure him up as well as Annie C., whom I know so little, and certainly never thought of until my eyes were attracted to the spot where she stood, as if she might have opened some invisible door and stepped out, causing me to look around naturally." The moment the idea dawned that it might be a phantasm, or hallucination due to some occult mental state, I stood perfectly still, concentrating every power into the one determined effort to see, or imagine I saw Edwin. Fully absorbed in this purpose I stood gazing towards a rift in the trees where the moon shone brightest, when suddenly some one came from behind me, lightly brushing against my dress. I felt the presence unaccountably. Starting from my dreamy attitude, I glanced swiftly around, and there again was Annie C., back to me this time, gliding along down to the foot of the long grave. "There she is," I exclaimed. "See! See!" but as Julia rose, quickly turning around to look where I pointed, the figure vanished.

Never shall I forget the appearance of that tall, slender form gliding along in the flickering moonlight that seemed to illumine it, or was it an unearthly radiance? Something lit her whole figure, and on her hair I could see a little rift of soft dark curls, or a few wavy hairs floating backward that seemed ruffled by the evening breeze as she swiftly passed around to the foot of the grave and was gone. On our way home we talked and pondered; earnestly seeking some reasonable solution of the matter. Just as we arrived at our own gate, we met a gentleman we knew, and I asked him if he had ever attended any of the Spiritualistic meetings I had heard were in progress in the place. Upon his replying that they were very odd affairs; that he had been a few times and there was to be one that evening, we concluded to go at once to the house where the meetings were held and see what would occur. We were late, and the medium was standing speaking to the assemblage. We slipped into chairs by the door still as possible and listened observantly. In a few moments a stranger sitting by the table began to write with a strange jerking motion, and at the first pause in the lecture he said, "I have a communication for Mrs. T." "What is it?" I asked, my curiosity thoroughly aroused. He handed me the paper on which we read: "I am very glad I have been able to show myself to you. Go often to the cemetery at twilight, and you will see me again. Your friend, Annie C."

A PLEA FOR COMMON SENSE.
To the Editor of the Religio-Philosophical Journal:

The 8th page of your issue of Jan. 30th contains three articles, it is well for all to read and study. One is from E. T. Holbrook, and one from the *Scientific American*, and one from *Mental Science Magazine*, by Dr. W. F. Evans. It is wise in you to publish them thus in juxtaposition, that the thoughts of each writer may, as far as needed, be corrected and modified by the others.

I like the article by Judge Holbrook and the one taken from the *Scientific American* match the best. The extract from the *Mental Science Magazine* may contain a modicum of truth, but to me, they are mainly a sample of the nonsense that in these times so frequently appears under the assumed garb of science. Both the other writers say enough, perhaps, to correct the errors in the third one; but it would seem that "line upon line, and precept upon precept" are continually needed to offset the utterances of the numerous fallacious philosophers spawned in the metaphysical schools, and so often putting forth their teachings "against the stomach of our sense," and against the sounder, more discriminating deduction of positive philosophy.

Let us just remind Dr. Evans that in quoting from *Arcana Celestia*, the law upon which his theories are built, he assumes as authority the deductions of one who was by no means infallible. Swedenborg was a seer, and to some extent a philosopher; but so weighed down by the atmosphere of the age in which he wrote, as to call the Jewish Scriptures the "Word of God,"—so excited or unbalanced by his own fancied importance as a communer with the world of spirits, that he was sometimes led into folly, if not seriously demented. The science of this age demands more reliable authority than that of the Swedish seer.

But to the main point of my criticism. Dr. Evans writes: "According to this universal law every diseased condition of the body must have its cause in some wrong mental state; for there is nothing in the body that is not first in the mind." Now (as with the other writers) we are by no means disposed to deny that the mind has a powerful influence in diseases, especially of a functional character; but to make such a sweeping declaration as the above quoted, is only an illustration of the false and incautious reasoning of the said "callow philosophers," now becoming so numerous and assuming the roll of teachers before they have taught themselves.

Is there any need of enlarging on the absurdity of such a declaration? "Nothing in the body not first in the mind?" Let us apply illustrate: On day before yesterday in leaping a narrow icy stream, one foot of the writer slipped on alighting, and penetrated to some depth in the snowy current. Conscious of no injury except a saturated boot, I continued my walk; but on returning home and exchanging for a dryer covering, a slight sprain was discovered on the front part of the foot that developed into a swollen and somewhat painful condition, that will require, perhaps, several days of action by the unconscious powers of the physical system to remove. Will our astute philosopher contend that this slight unperceived lesion of the sinews of the foot was made upon the mind, or will he admit the truth, that it was made upon the sinews themselves by the over-strain thrown upon them in slipping? The unconscious powers of the body may have known it at the time (so to speak), but the mind, the conscious intellect, did not realize it until those unconscious life powers or laws had ordered rest and repairs, and commenced operations by instituting a pain and soreness that compelled obedience.

Again: If a person without knowing it, becomes diseased with small-pox through contagion, does the mind take it first according to Dr. Evans? If so, let him turn his attention to the discovery of some method of extracting mental virus from the bovine animal to inoculate the minds of the people exposed. A word to the wise is sufficient. This false and sweeping statement needs careful revision and reformulation before science will adopt it as her own.

I beg these remarks may not lead off into defense by the use of the metaphysical jargon that all material things are but the expression of mind, etc. Our limited powers need a plain classification between the physical and the mental and the spiritual. We can reason upon them best and most practically by classing them as separate. Instead, then, of inoculating us with mental virus from the cow, let us all be inoculated with common sense enough to distinguish between diseases resulting to a physical system from physical causes and the many other diseases with which mental conditions are oftentimes intimately connected.

J. G. JACKSON.

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Are the Phenomena of Spiritualism in Harmony with Science?

BY ALFRED RUSSELL WALLACE, LL. D.

(Revised and corrected by the Author.)
 * Life is the elaboration of soul through the varied transformations of matter. — Spiritual Evolution.

It is a common, but I believe a mistaken, notion, that the conclusions of Science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasm and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of Science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live—full and systematized knowledge, leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts, to determine the value or correctness of these conclusions.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be gleaned from the necessity of classical Greece and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and sacred natural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer be laboriously explained away. The witchcraft manuals of Europe and America afford the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror, and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folklore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enabled him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to hold that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when justified and strengthened by Spiritualism, may regala some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism, on the other hand, recognizes in Mind the cause of organization, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which material science has no cognizance, and with all etheral chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the etheral forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of that of matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and pain, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil—for it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for a continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

"All Nature is but Art, unknown to thee;
 All Chance, Direction which thou canst not see;
 All Discord, Harmony not understood;
 All partial Evil, universal Good."

Finally, these teachings of modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by them that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading sin and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul, and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. Modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed in this world will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as their higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the Spirit-world, and the continued actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:

"The deep assurance that the wrongs of life
 Will find the perfect good; that the scheme
 So broken here will elsewhere be fulfilled;
 Hope not a dreamer's dream!
 Love's long last yearnings satisfied, not stilled!"
 —Medium and Daybreak.

* This argument applies of course to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scene of the development of human souls.

HOME CIRCLES.

Directions as to Obtaining the Best Results.

A LETTER OF INQUIRY.

C. M. BARCOCK, Esq.—Dear Sir: I have just read your letter in the RELIGIO-PHILOSOPHICAL JOURNAL. Myself and several friends would like to investigate something in the manner you describe. Can you give us a little more particularly the *modus operandi*? Would not most circles made up as you describe be without any manifestations? Of course we can only try, and I thought the trial might be much more likely to succeed if you would aid us.

Denver, Col., Jan. 27, 1886. A. M. G.

A. M. G., Esq.—Dear Sir: Yours of 27th at hand and noted. I will be glad to aid you to the extent of my ability. You must remember that my success was like the gold seeker in mining districts; one man will bull-headedly stumble onto a rich pocket or vein, and immediately cover himself all over with glory, while others faithfully dig and seek for weary months without little if any success. Now, perhaps you may not succeed in obtaining manifestations of any nature. Should this result be yours, do not conclude that there are no spirit intelligences within our reach, but rather believe, like the luckless gold seeker, that "there is gold hereabouts, but I cannot find it as yet." It is rarely, indeed, that one may meet in the circle of his acquaintances, one or more me-

diums so wonderfully developed as were H. C. and A. D. of my communication; still they do exist, and better ones maybe, and it may be your good fortune to meet such in your investigations. Such investigations may be conducted in various ways, and each method may produce some degree of success. As to the *modus operandi*: Select any number of ladies and gentlemen, from four to twelve—preferably about seven or eight; each sex about equally represented. Exclude elderly people while you are making first series of experiments (my experience is that younger people get better results). They may be admitted later when you have obtained some results of a satisfactory kind. Having formed your circle about a wooden table in a cool room, with both hands upon the table—not necessarily touching fingers, sit in subdued light, quietly for, say, thirty minutes, and await results. It is not necessary to request in actual words the spirits to manifest if present. Your presence at the table is a sufficient prayer. Quiet singing or music of any sort aids in producing manifestations, it is thought.

Let not the least atom of dishonesty or side experiments by individuals be made during the sittings; reserve these for a period later on when you may know more, and at the same time have a little platform of facts whereon to rest. Investigate as for scientific facts. No one fact in nature is more sacred than another. It is no more sacred or supernatural a fact for spirits to communicate with mortals, than that water quenches thirst; therefore proceed with your investigations free from superstition and undue reverence. You are as near God now and here as you ever will be. If this fact was more largely known and realized, there would be much less superstition throughout the land. Proceed, then, as you might in the study of chemistry. Meet at the same place at the same hour, having the same number of sitters, if possible, each reoccupying his or her particular chair. You should bear in mind that you may get manifestations which you do not expect; for instance: You may expect to hear raps or see the table move when one of your number may be entranced or may show a disposition to write, or do some other thing. In all these cases try to understand what is meant, and constantly aid your friends in their attempts at manifestation. If one is entranced, don't become frightened and try to "bring her out of it"; let her alone, but pay attention to her acts or words, so that the meaning of the spirit controlling may be understood, and he be content to leave. If you obtain raps—call one rap no, and three yes; two will stand for "doubtful," or "don't know." Use the alphabet to get names or to spell out messages. Keep the moral atmosphere of your circle good, and you will not be troubled with lying or tricky spirits. Be watchful of the sayings and doings of your spirit friends. Select according to your own judgment, that part which to you seems good and true, and lay aside the residue for further digestion later on. Do not call every contradiction a lie. If you do not obtain some results after sitting thirty times, break circle and reorganize with different sitters.

Elgin, Ill., Feb. 2, 1886. C. M. BARCOCK.

"THE OCCULT WORLD."

(Mind in Nature.)

My personal friendship for my amiable young critic, Dr. Shufeldt, and not any concern for myself, leads me to beg you to let me answer his article of January, in order that, if possible, I may deter him from publishing any more worn-out common-places against Theosophy. He is a naturalist of great industry, marked ability, and an amount of accomplishment unusual for his years; furthermore, I have always suspected him of a touch of real genius; I am therefore pained to see him printing nonsense. He has not done enough yet to have earned that privilege.

He has verified the fact that, in his lexicon of youth, there is no such word as fall; but he will put it there if he looks in the dictionary for my meaning of the word "Theosophy."

There are said to be three stages in the evolution of the human mind—opinion, science, illumination.

Has my amiable young friend shown in this skit of January that he has passed beyond the first stage so far as psychic science is concerned? I think that if he had done so, he would never have accused me of not knowing the difference between "mind" and "soul-stuff."

He would never have confounded what he calls "atman of Indian mythology" (more correctly, Atma of Hindu psychic science) with any veridical, or phantasmic, or biogenic, or psychic, or semi-material, or astralized substance. All of these are each and several exactly what Atma is not. The difference between anyone of them, or all of them together, and Atma, is much greater than the difference between any two things that Dr. Shufeldt seems to know anything about; greater by far than the difference between luminiferous ether and a crowbar of iron; for example, as great as the difference between nothing and anything else.

Has my well-meaning but too precipitous young critic any idea what a Theosophist means when he says "soul"? It is far from Atma; it is not Buddhi; it is not even Manas; it is simply kamarrupa; and when a Theosophist speaks of demonstrating its existence, he commonly means its visible and tangible presentation in the astral body, or Linghahara; divested of its shulaskara. If it be the soul of a person whose body has died, we call it in English a ghost; if it be that of a person still in the flesh, we call it a wraith in plain English, a doppelgänger in German, a "phantasm of the living" in the language of the English Psychic Researchers, etc.; and very likely I may have somewhere spoken of it as a "biogen-body." "Soul-stuff" is another name for the same substance, but what this material has to do with "mind" (manas), or with Atma (spirit, "God," "Nothing") Dr. Shufeldt may discover some day, long after he has mastered the vocabulary of the psychic science of to day.

As to the third stage of mental evolution, I should have shown myself very far indeed from it, had I undertaken to explain Theosophy or anything else to a newspaper reporter in a hurried, casual, and unsought interview, while the soup was waiting and all the family, myself and guest included, were hungry for dinner; indeed, as far from any luminous wisdom as my impetuous critic has shown himself to be, in lecturing me in public on the basis of a reporter's recollection of the interview. So far am I from "screaming Theosophy from the house-tops of Washington," as Dr. Shufeldt seems to infer to be my habit, I would not even undertake to whisper it in his ear. It is a large subject, but it might get lost there.

But seriously, What is Theosophy? I wish I knew. I fear it may be many years before I discover. If I ever do, I will tell him, if meanwhile he has not found out for himself.

It is, however, I fear, peculiar in one respect: it can only be imparted to those who already possess its knowledge. If I can possess this wisdom, and could impart it, I could make Dr. Shufeldt a wise man.

What is Theosophy? It is what a great many million people have sought, and a few have been untheosophic enough to suppose they found. Ask an old Brahman of the third degree of initiation. Ask an esoteric Buddhist. Ask a Zaratrustran, or a Persian Magus. Ask a Jewish Cabalist or Talmudist. Ask a Pythagorean, a Platonist, a Hermetist, a Rosicrucian, a Gnostic, an Essene, a Therapeut, a thirty-third Mason of the Scots Rite, or a Nineteenth adept of the Rite of Misraim. If none of these can answer Pontius Pilate's famous question,—ask Dr. Shufeldt.

To his two terrible counts against me, (a) mystifying knowledge; and, (b) using new names for old things, I reply, that nothing but ignorance can possibly mystify knowledge, and that old names are as unintelligible as new ones to those who do not know what they mean.

It seems to worry Dr. Shufeldt, that my guest from Bombay should not tell everybody all he knows, and Dr. Shufeldt asks, "In what particular are we gainers by his coming?" To which the natural reply might be given, that Babu Joshee came to this country for his own gain, not ours; for his own business or pleasure, or both; and that just possibly he is minding the one and enjoying the other,—singular as it may seem "to the Western mind." ELLIOTT COVES.

Washington, D. C.

Answers to Questions by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

Below is given the gist of some answers to questions by Mrs. E. L. Watson, in Metropolitan Temple, San Francisco, Cal. Sunday evening, Jan. 24, 1886.

Question: What are the relations of Spiritualism to true religion?

Answer: There are many definitions of the word religion. My definition is, Man's conception of the highest truth, and his desire to attain goodness. The principles of Spiritualism form the philosophy of life. They have a direct bearing on man's moral nature, inspiring a veneration for truth and a keen desire to perfect his character. Spiritualism and true religion cannot be separated. The terms are synonymous, although Spiritualism, *per se*, is not a religion. It is a science based on facts, not on superstition. So far as any religion embodies truth, so far is it true religion.

Science explains psychological phenomena, including the mysteries of the past. It establishes on demonstrable facts the truth of man's existence after the death of his body. Spiritualism inspires to the noblest service. It is the realization of our past hopes. Spiritualism and science unite knowledge with religious faith. There is no antagonism between true religion and Spiritualism. Spiritualism is opposed to certain forms of religion, which are antagonistic to liberty and free thought. Christianity is opposed to man's greatest good. The doctrine of total depravity and vicarious atonement is immoral and injurious. All that is truly good anywhere belongs to humanity; and nothing can wrench it away. True religion founded upon scientific facts will yet prevail throughout the earth.

Q. How can every atom be a soul?

A. Matter and spirit are one, and natural law operates both in the visible and in the invisible realms; it is the embodiment and mode of Supreme Intelligence. Consider the law of gravitation, for instance. Like causes produce like effects. If law were separate from intelligence, this could not be. In nature we see harmony, an aim and a definite plan. She is ever tending to more complex forms and to higher expressions of life. Gravitation proves the existence of intelligent spirit in matter. Each atom contains intelligence, which is ever climbing upward, and each is necessary to the universal system. There is infinite variety in unity; and all atoms are related to each other, as each identity is to all others. God, or nature is the source of all life, while matter and soul are but different expressions of the same power.

Q. Do we imperil our happiness by descending into low places and striving to banish ignorance and vice?

A. No; a thousand times no! He who ministers in love among the vicious, and brings his intelligence to bear upon ignorance is truly exalted. In forgetfulness of self he finds himself higher. No condition exists without permission. Immutable law reigns everywhere. Whatever suffering is caused by ignorance and sin serves a divine object. He who is firm and pure of purpose can well afford to lend his aid to the ignorant and the wicked; and in this work he will find his chiefest blessings.

Q. Is suicide ever justifiable?

A. We have answered this question many times. Suicide is never justifiable, yet we should pity rather than blame suicides. Persons are brought to this act by a weakening of the physical or of the spiritual nature, or both. Disease is the cause of suicide. If all were wise, none would commit this deed, for life here is as valuable as any other life; and death is no escape from sin, from duty, or from self. To escape from self is the desire of the suicide; but remember that death helps only him who has done his best here. It does not introduce us to a better world unless we have earned it; and it does not free us from our obligations. Try to be patient.

Q. Would it not be well for one who is obsessed by evil spirits, and whose life-work is done, to end this life?

A. When your life-work is done, nature will open the way. If obsession is possible here, it is possible beyond the veil; but to the pure nature, in the flesh or out of it, there is no danger anywhere. Our worst enemy is within us. Good may be temporarily overcome on either side of the line, but the spell is soon broken. You excuse evil and call it good. I do not believe that any person did a wrong act, thinking it to be wrong. A dangerous doctrine, you may say. But the truth is that blind passions over-power us. We are betrayed. Sin is but a disease of the physical man, for the soul cannot sin.

If your angel friends are unable to help you while you are on this side of the line, they cannot help you if you go to the other side. Your brain is in an abnormal condition. You have obsessed yourself by brooding upon this idea of obsession. Are we without government? If so, mediocrity is a curse. Get rid of it. Such believers are obsessed by the old ideas of Satan and the fall of man. If prayers will not dislodge the trouble, try hygiene. Use physiological, not supernatural, remedies. Evil is not positive to good. The best way up; the wisest minds may be clouded; but let them readjust themselves to the laws of nature, and they will be saved.

Q. Will all mankind be finally happy?

A. All enjoy now more than they know.

Angels have ministered everywhere and in every age. They influence us to work well. All are moving forward; and happiness is constantly growing. Shall all be happy? Yes. And shall there be no regret? We cannot conceive of a condition when all will be full of joy with never a cloud; but all can become happy in a very high degree. Our very susceptibility to suffering, especially through our sympathy for others, renders our enjoyment the keener when it comes. We can best enhance our happiness by noble living, and by the hope of something better in the future. To none is given the bitterness without the sweet.

Q. Does man improve in the same ratio beyond the veil as he does here?

A. Men improve in different ratios there as well as here; but progress there is more rapid than on earth. Some thirsty souls, by their restless energy, advance very quickly in knowledge of the truth, while others sunk in lethargy, must wait for an awakening. The more spiritual the nature the more rapid is the progress.

Q. Is not a soul created at conception? If so, does it not become resolved into its original elements and lost at death?

A. The soul is created, or, rather, formed at conception; but, as it develops from infancy to maturity, we see an infinite plan unfolded. There is a concentration of wonderful forces, capable of endless expansion and moved by an infinite desire, which will require eternity for their development. Everything in nature fulfills its end; and nothing is lost. Death cannot thwart nature.

Q. Was the resurrection of Christ a miracle?

A. No. Resurrection is an immutable law; and it always takes place at death. Countless millions experienced it before Christ, although it is said that he brought light and immortality into the world. If Jesus was God, as the Christians declare, his resurrection was no evidence of our resurrection. His case was exceptional; and his death was a farce; but if he was a man, his resurrection is evidence that all will live beyond the grave.

There never was a miracle. To suspend a law of nature one instant would cause chaos, and would destroy all life. The telephone, the telegraph and the phonograph would have been called miracles a thousand years ago. All wonders are miracles till understood.

Q. Of what is spirit composed?

A. Spirit is composed of sublimated matter, and its growth is going on now within us. The soul is a refined, physical form. It is a complete organism, beautiful in its symmetry and color; but we know not the secret of its formation.

Death of King Fernando.

The concluding chapter of a work by Washington Irving is of such interest, the subject matter being identical with much of spiritualistic experiences that I give the chapter entire:

When King Fernando had regulated everything for the good government and prosperity of Seville, he sallied forth with his conquering army to subdue the surrounding country. He soon brought under subjection Xeres, Medina, Sídona, Alua, Bepel and many other places near the sea coast; some surrendered voluntarily, others were taken by force; he maintained a strict peace with his vassal the King of Granada, but finding not sufficient scope for his arms in Spain, and being inflamed with a holy zeal in the cause of faith, he determined to pass over into Africa, and retaliaate upon the Moors their daring invasion of his country. For this purpose he ordered a powerful armada to be prepared in the ports of Cantabria, to be put under the command of the bold Admiral Bonifay. In the midst of his preparations, which spread consternation throughout Mauritania, the pious king fell dangerously ill at Seville of a dropsy. When he found his dying hour approaching, he made his death bed confession and requested the holy sacrament to be administered to him. A train of bishops and other clergy, among whom was his son Philip, Archbishop of Seville, brought the Sacrament into his presence. The king rose from his bed, threw himself on his knees, with a rope round his neck and a crucifix in his hand, and poured forth his soul in penitence and prayer. Having received the *clavica* or the holy sacrament, he commanded all ornaments of royalty to be taken from his chamber. He assembled his children round his bedside and blessed his son, the Prince Alfonso, as his first born, and the heir of his throne, giving him excellent advice for the government of his kingdom, and charging him to protect the interests of his brethren. The pious king afterward fell into an ecstasy or trance, in which he beheld angels watching round his bed to bear his soul to heaven. He awoke from this in a state of heavenly rapture, and, asking for a candle, he took it in his hand and made his ultimate profession of the faith. He then requested the clergy present to repeat the *Itanles*, and to chant the *Te Deum Laudamus*. In chanting the first verse of the hymn the king gently inclined his head, with perfect serenity of countenance, and rendered up his spirit. "The hymn," says the ancient chronicle, "which was begun on earth by men, was continued by the voices of angels which the king in his ecstasy had beheld around his couch, and which now accompanied him in his glorious ascent to heaven, with songs of holy triumph." Nor was it in his chamber alone that these voices were heard, but in all the royal alcazars of Seville, the sweetest voices were heard in the air, and seraphic music, as of angelic choirs, at the moment that the sainted king expired. He died on the 30th of May, the vespers of the Holy Trinity in the year of the Incarnation one thousand two hundred and forty-two, aged seventy-three years, having reigned thirty-five years over Castile and twenty over Leon.

Two days after his death he was interred in his royal chapel in the Holy Church in a sepulchre of alabaster which still remains. It is asserted by grave authors that at the time of putting his body in the sepulchre the choir of angels again was heard chanting his eulogium, and filling the air with sweet melody in praise of his virtues....

I prefaced this copy by saying that the subject matter of the chapter is identical with spiritualistic experiences. Some reader may be disposed to except the war spirit, and the superstition manifest as not in place as identical. I am not prepared to concede the exception. JOSEPH BETT.

Geneva, O.

Horsford's Acid Phosphate.

IN DEBILITY.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

By JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, February 20, 1889.

A Lesson of Change and Growth.

If we claim to be righteous above our neighbors, it is sometimes well for us to look back a little ways and see ourselves where we are shocked to find them now. We read with indignation the newspaper reports of some base fellows in Quitman, Georgia, burning down a schoolhouse built for the education of colored girls, but in staid old Connecticut, "the land of steady habits," a half century ago, a Quaker woman, Prudence Crandall, had her ladies' school broken up because she was willing to teach colored girls as well as others. It was not merely a base mob that did this pitiful work; but a town meeting was called to abate the nuisance. Rev. Samuel J. May—an eminent and excellent man, one of the faithful few anti-slavery clergymen among the faithless many clerical defenders of slavery—was not allowed to speak in her defence, her pupils were insulted, her well was polluted, stores would not trade with her, physicians would not visit her family, and the church trustees gave a pious air to all this meanness by forbidding her scholars to attend the Sunday services. Then these respectable and pious tyrants got a law passed by the Legislature forbidding any school to teach or harbor colored persons not inhabitants of the State, and the church bells rang and cannon were fired in glorying in their shame at its passage. She was arrested and lodged in jail, escaping only by a flaw in the indictment. Then an attempt was made to burn her house; its doors and windows were broken up, and she was compelled to give up her property and leave the town.

This was in 1832-3, in Canterbury, Ct. Up among the granite hills of New Hampshire, in 1835, the trustees of Noyes Academy consented to take colored pupils; a town meeting was called, and it was voted to remove the buildings. A committee was chosen to do this lawless work, and three hundred citizens with a hundred yoke of oxen hauled it away.

Now comes the cheering proof that the children do not walk in the dark paths of their fathers. Prudence Crandall is living in Kansas, old and poor, and citizens of Canterbury have petitioned the Connecticut Legislature to pay her for the losses of 1833, so far as money can do it. That body may be slow in doing so—honorable a deed, but the people of the town where this excellent woman was robbed and insulted, can seize the golden opportunity themselves and promptly make her last earthly years comfortable. Doubtless some of her old time persecutors still survive and would gladly join in such a good effort.

This change of feeling toward Prudence Crandall reminds us of Garrison, hunted in Boston streets by a fierce mob about the time this school was broken up in Connecticut, and his statue now standing in the Court House yard among those of other honored worthies of the city.

Such has ever been the way of the world; its Christs crucified to-day and splendid altars erected in great temples built to their honor to-morrow. Those who step out of the beaten track, faithful to their own souls in the advocacy of unappreciated and unpopular truth, must learn to bide their time with serene patience, with unflinching faith, with triumphant confidence that the good cause will win at last.

Some years after its publication, the larger part of the few hundred copies of his first book were sent back to the Concord home of Henry D. Thoreau as wholly unsalable. He piled them cheerfully away in the garret, and kept on in his sunny path, studying nature and man and making his own quaint comments. In due time the books were called

ed for from the garret; others followed, and his circle of readers widened after his work on earth was ended.

For long years his friend Waldo Emerson had "fit audience but few,"—a small circle of appreciative friends, while the clergy held him as a Yankee pagan and the outer world as a mystic dreamer. Now his name and fame are world-wide; the higher class of clerical thinkers recognize his wealth of spiritual intuition, and the kings in science see the cosmic method of his transcendental thought.

In his life here his serene soul was never perturbed by this lack of understanding, and doubtless in his higher life beyond, he notes the change, and is glad that the world gains, as he always felt and taught that it did, moving ever in upward grooves.

To be a Spiritualist is to be misunderstood and unappreciated by the multitude; to fall of every fair and just recognition by the leaders in the world of religious or scientific thought; to have your choicest writing or your most earnest eloquence passed by with slight or treated with indifference or contempt.

Before Darwinian evolution, the same doctrine, with wider scope, was taught by Spiritualists. All the leading and vital ideas in the excellent and able books of John Fluke on The Destiny of Man and kindred topics, are in the earlier contributions to the literature of Spiritualism, which he probably never saw. To this the world is blind; even its scholars and teachers pay no heed to these things.

To be a spiritual medium is to be misunderstood and unjustly suspected, even sometimes by friend as well as foe, and to be the object of ignorant and vulgar curiosity.

But we must bide our time serenely, and be strong in the faith to which we have added knowledge. The dawn begins to brighten; we begin to be understood; signs of appreciation from the best quarters increase slowly; we know good mediums held in high esteem by excellent persons and well treated in social life. Whether few or many are with us, our "exceeding great reward," the light, inspiring strength and peace which Spiritualism brings to our own souls, is sure. The frowning world cannot take that away, and with it we can wait until frowns turn to smiles, as they will when the truth wins, as it will in our day or when the time is ripe for its triumph.

Gladstone.

Episcopal missionary Attkin talks in a sensible way in the revival meetings in Trinity Church, New York, as follows:

"Life without an exalted purpose is merely a record of incessant toil varied by cares and disappointments. That purpose should be the cultivation of our moral natures, the nurture of the best feelings in our breasts. The contentment welling out of a blameless life is not transient; it hereafter is to be its continuation and development. Virtue is the health of our moral system, vice its disease. The permanent in happiness should be the aim of all men, but it is not to be found wholly in the strife of politics or on the exchange. To-day Mr. Gladstone, at seventy-six, sees the world go by him. What a sad spectacle if we did not know that he had the faith of a child in a hereafter of spiritual happiness! A friend of Lord Cairns once said to him: 'How can you keep such a quiet front in the Lords when the whole country is agitated?' His wife answered for him that every morning he spent an hour in religious meditation before facing the trials of the day. Somebody has said that if wealth is not happiness it is an excellent substitute. Here is apposite the rebuke of an English judge to a corrupt brother who had accepted a bribe of £2,000: 'What good is it to you? If you could take it with you it would melt! No material acquisition is not congruous to our moral natures, and alone cannot make us happy. But the acquisition of purity, self-control, and the qualities of a strong, high character can make us happy. Let our lives bear the stamp of utility, that the world may be the better for our passing through it, and we may be sure of a happiness that is permanent in the hereafter. Let spiritual progress enter into our lives. To go wearily through the rounds of business and ceremony day after day—this is sticking in the ruts. A true man yearns to broaden his moral nature, to let the light of spiritual progress into the recesses of his character. Yes, a life of usefulness, of spiritual contentment and progress, is worth living, in face of the worst the world has to store for us."

He did not mention Gladstone's interest in Spiritualism, but we are glad of this good word for progress in Trinity Church. "Push things," and keep the world moving on and up.

The Allanburg Horror.

A curious incident is related in connection with the murder of Mary Bates in Canada. A son of Mrs. Bates, who lives at Port Rowan, had a dream on the night of the murder. The dream, as he tells it, was that after falling asleep on Friday night he plainly saw that a robbery and murder was taking place in his mother's home near Allanburg. That he heard a noise in a hen-roost outside the house, to which he went and when he came back he found three burned bodies on the dining-room floor. He felt his mother had been killed, and in revenge he lifted one of the bodies to a table, and taking a large butcher knife attempted to cut off its head, when it vanished and he awoke horrified and terribly nervous. He told his strange dream to his wife at breakfast, and also said that he felt certain some awful calamity had happened to his mother at Allanburg, when a short time later a telegram was brought to him which announced the intelligence of the Allanburg tragedy.

On another page will be found a letter from Lyman C. Howe. He is an indefatigable worker, and benefits the cause wherever he is employed.

Social Purity.

The Tribune says that the department for the Promotion of Social Purity is the latest addition to a varied curriculum formulated by Miss Frances E. Willard and her lieutenants for bettering the condition of the human race. It is conducted in co-operation with the "White Cross Army," an organization founded by the Bishop of Durham, which, among other things, seeks to establish a single code of morals and to maintain the law of purity as equally binding upon men and women. The fact that such a movement is extant and that meetings are held under its auspices will surprise many. The original idea of this department has been enlarged upon, and now Miss Willard has on foot a project that is destined to rank foremost among the reformatory institutions of this city. Before enlarging upon the details of this scheme, however, further explanation is necessary in regard to this department:

According to the prospectus "it aims to exhibit the relations existing between the drink habit and the nameless habits, outrages, and crimes which disgrace modern civilization; and especially to point out the brutalizing influence of malt liquors upon the lower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc."

"It has in view a distinct effort to impress upon the minds of men and women, youth and maidens, the absolute demand of religion and physiology for purity in word, thought, and deed."

"It will endeavor to secure legislation of a character calculated to protect the honor and purity of women and girls, and render them safe from the depravity of brutal men."

"The workers are seeking to bring about meetings of mothers, that consultations may be had relative to the training of sons and daughters in the knowledge and love of purity and in habits of virtue. This course is intended to show to mothers the falsity of engendering ignorance, long called innocence, which oftentimes leaves a victim defenseless in the hour of temptation." Following this line further, youths and young men are called upon to enlist under the White Cross banner, pledging themselves to lead pure lives."

Light in Hindoostan.

The Northwestern Christian Advocate says: "The 'great Bibles of the East' have only been translated hitherto by western Europe scholars. A professional heretic sentiment, has hitherto prohibited translation; but times are changing. The Indian Baptist says the Rig Veda, which has been translated by scholars under the direction of the great oriental scholar Max Muller, is now to be translated into Bengalee, by an Indian native. The Baptist says: 'The great masses of the people and even multitudes of educated men have always fallen back on the Vedas as the foundation of their faith, and as a mine of unknown spiritual wealth that cast even Christianity itself into the shade. Such a belief of course derived all its strength from ignorance, and as long as the Vedas remain unknown, might continue unshaken. But that day has passed. An officer of the civil service, Romesh Chunder Dutt, collector and magistrate of Burisaul, combines with the practical ability required for success in his profession, a literary talent and scholarship that have led him to take in hand the translation of the Rig Veda. Spurred, as he confesses, by an honorable ambition not to leave the work of popularizing the study of the first great literary work of his race entirely in the hands of the foreigners, he has undertaken to translate it into Bengalee. The first of the eight parts of which the translation will consist, has already appeared.' But before its appearance the light commenced. There are far-sighted champions of Hinduism who see that the unveiling of the nation to the secrets of the mysterious book will inevitably destroy the veneration in which, as unknown, it is enshrouded."

Doubtless it may be true that the leading conservative Brahmins oppose this popularizing of the Vedas, as the Catholics opposed Luther's work of Bible translation, for if the people read, they think for themselves, and a powerful priesthood, pagan or Christian, fears free thought. But there is another side to this matter, which the Advocate does not give. The leaders of the Brama Somaj, able men of Brahmin cast, who preach to a hundred congregations of progressive thinkers, always favor the reading of the Vedas by the people. The Hindoo Spiritualists also favor this, and all other free investigation, and Spiritualism has its foothold in Hindoostan, and its able friends there.

"A Cloud of Witnesses."

The London Christian World, the largest and most widely circulated religious newspaper in England, has grown up to the point of a frank confession that it "distrusts all isolated and exclusive infallibilities, be they of reason, conscience, Book, Church, or Pope. We believe that a cloud of witnesses bear testimony for God to the soul of man, and that it is a mistake to silence the message of any one of them. The wisdom of God has been to let the light penetrate to man through a thousand channels. The wisdom of man has been to drill one hole in the shutter of his room and to cut his brother's throat, or at least to threaten him with hell, if he alleged that light could possibly enter by any other orifice."

Such sentiments in a journal of this kind make us realize the great change going on in the religious world. A new breadth of view, a finer charity, and a deeper sense of human fraternity are gaining ground, and the old spirit of dogmatic sectarianism is on the wane.

The genius of the great modern spiritual movement is world-wide and fraternal. People from the life beyond who visit us from their heavenly homes, are of all nations and all religions, but have broken down the old barriers of national and religious hatred and prejudice, and realize the unity of man. The Spirit-world has much to do in breaking down these barriers on earth. They influence and help us more than we realize.

Dickens' Demise.

The demise of Dickens, as set forth by his daughter, was certainly impressive and pathetic. On Monday morning the sisters were to leave for London. Charles Dickens had an intense dislike to, and shrinking from, all leave-taking. He never used the word "good-by" if he could help it, and generally left his family for any short absence with a kiss or a nod. But on this day his daughter Kate said: "I must say good-by to papa," and went over to the chalet where he was busy writing. As a rule, when he was busy he would just put up his cheek to be kissed. But this day he took his daughter in his arms, saying: "God bless you, Kate!" And there among the branches of the trees, among the birds and butterflies and scent of flowers, she left him. All that day and the next he was well, but soon tired—an unusual thing for him. On Wednesday morning he was in excellent spirits, talking to "auntie" about his book, "Edwin Drood," and as he was to go to his office in London the next day, he would work in the chalet and take no drive or walk until the evening. He once came to the house in the middle of the day, smoked a cigar in the conservatory, which "improvement" he took intense delight in, and went back to the chalet. It was not until he and his sister-in-law, the only member of the family home just then, sat down to dinner that she noticed a change in his color and expression. She asked him if he were ill, and he said: "Yes, very ill; I have been very ill for the last hour." She was going to send immediately for a doctor, but he forbade her, saying that he would go on with the dinner, and to London afterward. He struggled against the fit that was coming on, and she, becoming seriously alarmed, entreated him to come and sit down. "Yes, on the ground," he answered, quite distinctly, and, on her going to assist him, he slid from her arms and fell on the floor. A couch was brought into the dining-room, on which he was laid. Telegrams were sent to his children and to his London doctor, and a messenger sent for the doctor at Rochester, and the faithful friend and companion sat alone, for a time, watching. The two daughters and Mr. Beard arrived that evening, the eldest son the next morning, and his son Henry from Cambridge, the evening of the 9th—too late, alas! They watched all through the night and all through the next day, but he never once opened his eyes or showed one sign of consciousness. It was better so for him. The last "good-by" would have caused him such pain and sorrow. But they could tell the moment—ten minutes past six o'clock—when his spirit took flight. A shadow stole across his face, a tear rolled down his cheek, he gave a deep sigh, and he was gone from us.

GENERAL ITEMS.

A note from Col. Bundy, dated Raton, N.M., Feb. 11th, says: "Here to breakfast, 10 hours behind time. All well. I am better than when I started. Bright sun, strong but not cold wind; snow on the mountains; saw Pike's Peak an hour ago."

The article on our first page, "An Excursion to Scientific Ghost-Land," by a Gnostic Theosophist, will be read with deep interest by careful, scientific thinkers.

Mrs. Kate Fox-Jencken is giving séances in New York City. Her rooms are filled with anxious inquirers.

Gerald Massey announces that he will answer calls to lecture in America during camp meeting season.

J. Madison Allen is about to enter the lecture-field again. He can be addressed at Ancora, N. J. A letter from him will appear in the next JOURNAL.

Mrs. Clara A. Field will answer calls to lecture wherever desired—illustrating her remarks with tests and psychometric readings. She will also attend funerals. Address her, No. 2 Hamilton Place, Boston.

We have received a pamphlet on the Atlantic and Pacific Ship-Railway across the Isthmus of Tehuantepec, in Mexico, considered commercially, politically and constructively by Elmer L. Corthell, Chief Engineer.

February 7th, Dr. Dean Clarke spoke before the Haverhill and Bradford Spiritualists, in Brittan Hall. In the afternoon he gave the time to answering questions proposed by the audience, and in the evening his theme was: "Mediums and Mediumship."

Says London Light: "That Spiritualism is spreading in Catholic countries is shown by the number of journals devoted to its philosophy in those countries. In Italy, within the very shadow of the Vatican, there are four; in France, nineteen; in Spain, sixteen; seven in Mexico; four in Austria; three in Brazil; and two in Cuba."

A Malay gentleman regards the use of a fork at table dirty and disagreeable. "You do not know," he says, "into how many mouths it has been inserted. It may have been yashed and scoured, but you are not certain but some lazy servant has neglected the work. On the other hand," he concluded, "I know that my fingers are clean, because I wash them myself, and I am sure they have never been in anybody's mouth but my own."

A new temperance crusade has broken out in Pennsylvania, where women go about with a new set of commandments and demand the signatures of saloonkeepers. "Thou shalt not sell liquor on Sunday" is one of them, and another is, "Thou shalt contribute \$5 to the temperance fund without delay." One of these days a saloon-keeper will poke the commandment "Thou shalt get up and get" under the noses of the crusaders and demand their signatures, and then there will be trouble.—Chicago Herald.

Solon Lauer, a prominent Spiritualist, is a student at the Unitarian College, Meadville, Pa., where he can be addressed.

The New York Tribune says, that "the Spiritualists' settlement near Neshaminy Falls, has grown so large, that the adherents of the faith have decided to build a temple at Neshaminy to be devoted exclusively to their religious belief. They have formed themselves into a chartered organization, and will found a town at Neshaminy. At present they own one hundred and ten acres of land, thirty-two of which are given up to park purposes. The rest has been divided up into building lots."

Light for Thinkers says that "A man was shot in Atlanta a few days ago. The bullet struck a button and both entered the flesh a short distance. The doctor (?) probed for and failed to find the bullet. The patient was pronounced mortally wounded. Upon turning him over the bullet dropped out of the wound, and now the patient is getting well. Wonderful surgeons are some of these holders of medical diplomas. Such a professional result should cause a doctor to take down his shingle."

Moody, the revivalist, has a poor idea of women. At Farwell Hall in this city, he lately said, as reported in the Interior: "My experience has taught me that I can reach working men easier than any other class of people. For fifteen years it has been my custom to preach to women in the afternoon, and very often I have preached the same sermon, as near as I could, at the night meeting to men; and ninety-nine times out of one hundred, humanly speaking, there is five times more result from the preaching to men than to women."

Columbus Dronenberg, aged twenty-four, near Urbana, Md., attended a sociable at a neighbor's house. He started home about one A. M., and was never seen alive again. On Monday night following, Mr. Dronenberg, the father, had a dream in which he saw his son's corpse lying on the floor of a large barn. The neighbors began to search all the barns in the neighborhood. In the barn owned by Thomas Dixon, near Urbana, the largest barn in the country, the body of the young man was found. It bore many bruises.

We take the following from the Boston Traveller: "There is a church in Milton county, Ga., that is badly split up on the subject of cyclone pits. It seems that a goodly number of members of the church have dug cyclone pits, which is considered by a majority of the church as a flagrant violation of their doctrines and a temptation to God to wipe them off the face of the earth. As the pit-diggers were more fearful of cyclones than of the wrath of the majority, they have been turned out of the church. They immediately organized themselves into a church, under the name of Cyclone Primitives."

Light of London, says: "The proportion of suicides in all civilized countries depends upon two elements—physical conditions and mental conditions. The harder the present life, and the less hope people have of any life in the future, the greater the number of suicides. No doubt some Spiritualists have killed themselves, as have some good Christians, but these are quite exceptional cases. There is a distinct disease, called suicidal mania, which may be found in animals and even in insects. And considering the conditions of great masses of human beings about us, the wonder is that they consent to live in them at all."

The Daily Law Record of Boston, in commenting upon the case in which Judge Shepard of the Superior Court of this county, allowed Mr. Eugene Prussing, a member of the Chicago bar, to be sworn as a witness, although he stated he had no fixed belief as to whether there was a God or not, concludes its article as follows: "These old inhibitions have lingered too long into the light of the nineteenth century; it is less than ten years since the constitution of New Hampshire contained a provision prescribing that all incumbents of the office of governor or member of the legislature must be of the Protestant religion, and to this day the word 'Protestant' is retained in the bill of rights of that State. The very question which has arisen in Chicago, may be brought up any day in Massachusetts. If we remember aright, the Rhode Island legislature half a century ago was compelled to pass a law enabling the evidence of Universalists to be taken. In our own legislature there have been repeated efforts made to permit the evidence of 'atheists' to be taken in Massachusetts courts, but all have failed."

Policeman Burke of New London, while pacing his beat very early in the morning of the 4th, saw in the darkness two slowly and dimly burning lights in front of a doorway. That these lights were part of an infernal machine, which they only wanted time to set off, was at once the profound conviction of Policeman Burke. But he was equal to the emergency. Getting a long pole, he managed to lift the machine from the doorway, carry it to the town watering trough, and plunge it into the water. The lights went out with a faint hiss, and then, after the machine had well soaked, the faithful officer carried it to the police station, and laid it on the Sergeant's desk. There it stood, with the water dripping from the charred ends of two sticks of incense, which had been stuck into a large, sweet potato, which served the double purpose of incense and bouquet holder, a bunch of immortelles being stuck into the potato between the sticks. The infernal machine was but the offering of a devout Chinese, who had patriotically pined it on his laundry stool in honor of the New Year's Day of the Celestial Empire.

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Palladium.

BY C. W. BARNARD.

The wintry win is swept o'er the moor
Beneath an angry sky.
Where people dwell so sad and poor
Thou none regret to die!

This low land lay beside the sea,
A lonely, barren waste!
So sterile that no shrub or tree
Its fruitless soil embraced:

So far from busy haunts of men
They seldom saw the place—
Such wretchedness beyond their ken,
To ever fairly trace.

The sea a scanty living gave,
But what was ever there?
And no relief this side the grave
From wretchedness and care:

And here disease with lingering breath,
Prolonged the wretch's life,
Who wept and groaned, and longed for death
To come and end the strife:

Here crime and theft were seldom known
Upon this wretched shore—
So humble had the people grown
Bowed by afflictions sore.

But lo! a scourge has come at last,
That sweeps them all away—
It comes as winter's searching blast,
Prolonged for many a day:

And all are gone, save one alone,
Whom we have seen before—
"Lavern, the leper," long was known—
Whom misery never dies!

For ten long years in filth he's lain—
By loathsome sores defiled,
Forever cursed by cruel pain,
And torn by frenzy wild!

His wretchedness no tongue can tell—
Soon death must close the scene,
And wintry winds will shriek his knell
The eve and morn between.

Lavern has suffered to the end
The keenest mortal throes—
In loneliness, and not a friend
To cheer him at the close:

But now upon the golden shore,
Transformed, in glory stands,
His suffering past, and griefs all o'er,
To rest in radiant lands.

And as his sorrows here below,
Were all that man could bear,
The joys of life now overflow
In fullness over there!

Around him gather dearest friends,
Whom he's rejoiced to meet—
For loneliness to make amends,
In dear communion sweet.

Thus compensation full is made,
In realms forever pure,
For burdens here upon us laid,
What'er we may endure.

The Cold Wave in Florida.

To the Editor of the Religio-Philosophical Journal:

When Cesar gave utterance to the oft quoted and terse expression *non est nisi veritas*, he very aptly expressed what we can imagine the latest and saddest "cold wave" might truly say were it personified, and could look over the stricken orange trees with their frozen, golden treasure, and curled and wilted leaves, and could then look into the saddened hearts and consequent long faces of the many sanguine ones who have had their hopes placed upon the rich harvest of the much loved and coveted orange grove. Well, might this bereaved man say, "I came, I saw, I conquered," for we are all ready to own up to the truth that the much discussed frost, or line of no frost, is not here in our region, for we have had a good batch of ice cream frozen with native ice, and scented with native oranges and bananas, and we are glad to do our overcoats and mittens (those who are fortunate to have them), and to holler around a good roaring fire and to eat hot buckwheat cakes for breakfast.

And this in Florida—sunny Florida—the land of flowers and perpetual summer, with ice all about us and frozen ground to walk upon, and mercury at 25 to 28, and in some places lower, I hear.

But we are not cast down or dismayed, and we yet have hope and faith in Florida, and will still look ahead and wait for the warm season and healthy breezes to revive and recolor the beautiful orange tree with its far-famed rich, green foliage, and to give new life and hope to the many disappointed ones who have been to think that this State could not be thus stricken as with death.

Truly, warmth is life, and cold is death, and we have just had a strange commingling, which has brought a new experience to many. Let us hope that it will be productive of good in the end, and teach us that we are still in the material body, surrounded by material environments, and subject to all the vicissitudes of nature and the ordinary disappointments and uncertainties of human life, even here in far-famed sunny Florida.

I would like to offset this lesson of the cold wave by an account of a regular school-fire revival effort in our school house close by us, but it will make my letter too long; suffice it to say that the suburban school-house theology is true to creed and tradition, and is really amusing to one who feels safe from the threatened vengeance of an angry God, ready to visit his wrath upon his predestined and foreordained and helpless victims. Probably the world does move, but we fail to find any evidence of it in the removal of these third or fourth rate revival ministers, or in the laying of the hyphens of most of their interested co-workers in these revival efforts. How thankful we ought to be for our soul freedom and intelligent feelings of safety in the midst of such blind but well-meant nonsense.

Sanford, Fla. S. BIRLOW.

The Knock-Down Cure.

The medical journals are having a discussion on male hysteria. A correspondent of the *Medical and Surgical Reporter* gives the following case:

"A prominent physician of Paterson, N. J., was arrested a short time since under very curious and amusing circumstances. He was called to attend a person who was said to be suffering from cramps, and the following is the statement made subsequently to the Police Justice by the patient of the treatment he received: 'When the doctor arrived I was on the lounge in great misery. He felt my pulse and then began to cut me, first on one side of the head and then on the other. Then he hit me in the eye and knocked me off the lounge and wiped the floor with me. I want him arrested!'

"Perhaps it was some sort of treatment the doctor was giving you," suggested Recorder Greaves.

"What? Knock a man on the head and hit him in the eye for a pain at the pit of the stomach? No, I guess not! I want him arrested!'

The warrant was after awhile issued, and the doctor, in his turn, made a statement of the affair: 'Why,' said he, 'I found the man suffering from hysteria. His pulse and condition showed that he really had no such cramps as he described. No doubt he thought he had, but it was purely nervous trouble. I tried to engage his thoughts and get them off the apparent seat of pain, but being unable to do so in any other way, I had recourse to the old-fashioned method of making him angry; I slapped his cheeks and rubbed his ears. As soon as he got angry he experienced a change of the current of his thought, and the attack of hysteria was over. That ended the pain. That is a frequent remedy in a hypochondriacal attack.'

What the result of the arrest was does not appear, but the physician was probably discharged."

The Howling Dervishes.

The following account of a visit to this Mussulman ceremony, by Thomas Stieren in his narrative of his journey around the world, in *Outing* for February will be read with interest:

The howling dervishes have already begun to howl as we open the portals leading into their place of worship by the influence of a clerk placed in the open palm of a sable eunuch at the door; but it is only the overture, for it is half an hour later when the interesting part of the programme begins. The first hour seems to be devoted to preliminary meditations and comparatively quiet ceremonies; but the cruel-looking instruments of self-flagellation hanging on the wall, and a choice and complete assortment of drums and other noise-producing but unmelodious instruments, remind the visitor that he is in the presence of a peculiar people. Sheepskin mats almost cover the floor of the room, which is kept scrupulously clean, presumably to guard against the worshippers soiling their lips whenever they kiss the floor, a ceremony which they perform quite frequently during the first hour; and every one who presumes to tread within that holy precinct removes his overshoes, if he is wearing any, otherwise he enters in his stockings. At 5 o'clock the excitement begins, thirty or forty men are ranged around one end of the room, bowing themselves about most violently and keeping time to the movements of their bodies with shouts of "Allah! Allah!" and Mussulman supplications, that, unintelligible as they are to the infidel ear, are not altogether devoid of melody in the expression, the Turkish language abounding in words in which there is a world of mellifluousness. A dancing dervish, who has been patiently awaiting at the inner gate, now receives a nod of permission from the priest, and after laying aside an outer garment, waltzes nimbly into the room, and straightway begins spinning round like a ballet dancer in Italian opera, his arms extended, his long shirt forming a complete circle around him as he revolves, and his eyes fixed with a determined gaze into vacancy. Among the howlers at the altar, who are six or three at least, not in his socks, but in the finest pair of undershorts in the room, or whether it be in the ceremony of kissing the floor, knocking foreheads against the same, kissing the hand of the priest, or in the howling and bodily contortions, this son of Ham performs his part with a grace that brings him conspicuously to the fore in this respect. But as the contortions gradually become more violent, and the cry of "Allah! Allah!" degenerates into violent grunts of "h-o-o-o-a-hoo-hoo," the half-exhausted devotee fling aside everything but a white shroud, and the perspiration fairly streams off them from such violent exertions in the hot weather and close atmosphere of the small room. The exercise makes rapid inroads upon the tall negro's powers of endurance, and he seems to grow weaker and weaker as the performance proceeds, and he is not long in giving up the struggle, and falling into a swoon, which he remains in for five minutes, after which he resumes his place again, and in spite of the ever-increasing violence of both lung and muscular exercise and the extra exertion imposed by his great height, he keeps it up heroically to the end.

For twenty-five minutes by my "Waterbury" the one dancing dervish—who appears to be a visitor merely, but is accorded the brotherly privilege of whirling around in silence while the others howl—spins round and round like a tireless top, making not the slightest sound, spinning in a long, persevering, continuous whirl, as though determined to prove himself holier than the howlers, by spinning longer than they can keep up their howling—a fair test of fanatical endurance, so to speak. One cannot help admiring the religious fervor and determination of the person who invades this place, and who, in the face of his axis for twenty-five minutes, at a speed that would upset the equilibrium of anybody but a dancing dervish in thirty seconds; and there is something really heroic in the manner in which he at last suddenly stops, and without uttering a sound or betraying any sense of dizziness whatever from the exercise, puts on his coat again and departs in silence, conscious, doubt, of being a hero in the eyes of the howlers, and even though they are still keeping it up. As unmistakable signals of distress are involuntarily bestowed by the violently exercising devotees, and the weaker ones quietly fall out of line, and the military precision of the twists of body and bobbing and jerking of head begins to lose something of its regularity, the six "encouragers," ranged on sheepskins before the line of howlers, take up the cry of "Allah! Allah!" as though fearful that the din might subside on account of the several already exhausted organs of articulation unless they chimed in more lustily and helped to swell the volume. Little children now come trooping in, seeking with eager anticipation the happy privilege of being in the midst of the howling, and like sparrows in a tin box, and having the priest walk along their bodies, stepping from one to the other along the row, and returning the same way, while two assistants steady him by holding his hands. In the case of the smaller children, the priest considerably steps on their thighs, to avoid throwing their internal apparatus out of gear; but if the recipient of the attention should be a larger child, strong enough to run the risk, he steps square on the backs. The little things jump up as sprightly as may be, kiss the priest's hand fervently, and go trooping out of the door, apparently well pleased with the novel performance. Finally human nature can endure it no longer, and the performance terminates in a long, despairing wail of "Allah! Allah! Allah!" The exhausted devotees, soaked wet with perspiration, step forward to receive the priest to be rather an inadequate reward for what they have been subjected themselves to, viz., the privilege of kissing the priest's already much-kissed hand, and at 5:15 the performance is over. I take my departure in time to catch the 6 o'clock boat for Galata, well satisfied with the finest show I ever saw for a cherik.

Phenomenal Experiences.

BY D. L. S.

To the Editor of the Religio-Philosophical Journal:

I am well pleased with its general treatment of so important a subject, and I feel that the world has loved ones that have passed to the Spirit-world. I wish to give you a communication that I received through a lady, a writing medium (a medium, who sits only for a few personal friends). I copy one from an old friend with whom years ago I was associated in business, and both members of the same church. Years ago he investigated the subject of spiritualism, did not know anything of it, but he was told that he had realized the truth in relation to it. I have always stood ready to give to the world my honest convictions in relation to religion, and years ago cast off the old shackles, and am happy that I am free from them, and can rejoice in a far better light. I wish to say that the medium who wrote the communication never saw the man in earthly life, and never knew anything of his connection with me in business or church relationship. He was a deacon of the church when he passed to the Spirit-world.

The communication is as follows:

FRIEND S: I want to tell you of my home and my experience in the Spirit-world, so as to show you how to avoid all the shams my bark got grounded upon. My first experience you are aware of, for I have been in the Spirit-world, I did not know it, but I believed and as I know, for I had positive evidence of the truth of spirit-return, but called under the Baptist colors, and therein have laid the foundation of the most of my perplexities and trials. When I came to the Spirit-world, I found myself in need of a shelter the same as when I was on the earth; so one who, called himself a spirit, came and showed me the looking structure and said, "Here is the house you have been building for the last forty years—that being his age when he passed to spirit-life—and I can tell you, friend S, it made my heart ache to look at it, for there was a rafter here and a plate there, and here and there a shingle, but not a plant or a blossom near the door." My guide said: "Thus wisely have you builded. Every good act and honest intention is here recorded." I looked around and saw cottages nestled among the trees, with flowers blooming on every side, and I said, "Why this difference?" My guide said: "Some of the inhabitants built their habitations while living on the earth. Others found their home like yours, and by outgrowing bigotry and superstition and living up to their highest convictions, have built for themselves as you see. O, may you go and do likewise." I tell you, old friend, I went to work, for I never liked to see my neighbors live in a much better house than I did, and I can now say as I look at my vine-covered porch, I am a Spiritualist and was when on the earth, only now I am happy to say it, but when living on the earth I was ashamed to acknowledge it. R. Chicago, Ill.

Was It All a Dream?

(Mind in Nature.)

A lady who had never been abroad, dreamed that a relative of her husband, who lived in Europe, was dead. Neither she nor her husband knew that he was ill, nor had they received any recent news from him. She saw the funeral procession, the arrangement of which was different from anything of the kind she had ever witnessed. The manner in which the corpse was conveyed to the grave, the dress of the men forming the procession, and the absence of women, were especially noted by her. She also saw plainly the streets through which it passed and the surroundings of the grave. She heard the people speak of her husband and ask if he was there, and the reply, "No, he is not here, but will be soon." A few days after, they received by telegraph information of the death of this relative. At that time her husband had not the remotest intention of going to Europe, but a few months after circumstances arose which made him decide suddenly to take the trip.

She accompanied him, and on reaching the place where the relative had lived and died, recognized the surroundings immediately as those she had seen in her dream, and on learning the details of the funeral, found it had taken place exactly as she had dreamed it; the order of the procession and the dress of the men were described to her as she had seen them.

On the day of her arrival the rooms of the house were shown to her, and one on the lower floor pointed out to her as the one occupied by the now dead relative, while a guest chamber on the second floor was assigned to her and her husband.

On retiring that same evening she remained awake after her husband had fallen asleep, and she saw something coming from the door of the room like a greyish white cloud, having the form and features of a man. It came to her side of the bed and seemed to bend over her, when she screamed and it disappeared. Her husband awoke, and she told him what she had seen, insisting that his relative had died in that room. This was denied the next day by the whole family, but admitted later on in the visit.

She denied it at first, because they thought that she would be afraid to occupy the room if she knew the facts.

At that period of her life she was for some time in delicate health, and while in that state had other similar experiences. Since regaining her health nothing of the kind has occurred. U. N. G.

Henry Slade and His Assailants.

To the Editor of the Religio-Philosophical Journal:

I have read the statements of S. E. Barrett and others and am somewhat puzzled. Mr. Slade has been spoken of by many as a very reliable medium for the communication of good having had a question partially answered by you by being referred to an interview you had with him, I had thought there was no reason for his resorting to fraud or trickery.

In three of the certificates of those looking through a crack in the door the statement is made that they saw Mr. Slade hold the slate under the table with his knee, and one says that he "plinked it fast under the side of the table and wrote with his own hand." Was the slate so far under the table that the white surface of the slate was covered? If so, he must have written on the slate through the table-top, nearly an inch in thickness. If the slate was but half way under the table, then the person sitting with him could have seen him do it, and hence destroy all claim to independent power, and the person so sitting could see it and did not need the testimony of any other eyes looking on to confirm the fact. Where are the persons who sat with him? and where are their affidavits? Mr. Barrett says: "The writing was done in the usual way, by holding the slate with one hand under the table, while he placed his left hand on my hands on the table." 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MESMERISM AND HYPNOTISM.

(Amherst Papers in Philosophy.)

For more than a century certain minds have been agitated over the phenomena of hypnotism and mesmerism. Disbelief in their reality prevailed for years, but now they are accepted as facts. The wildest theories as to their cause have been upheld, and were as numerous as the experimenters. It was in such a state that the English Society for Psychical Research found the matter. They decided to make use of all that had been accomplished, and in addition to conduct a new series of experiments, and after a sufficient time to work out the causes and laws. Accordingly, to a special committee was assigned the following subject: "The study of hypnotism and the forms of the so-called 'mesmeric trance' with its alleged insensibility to pain, clairvoyance and other allied phenomena." The work thus far has been confined to hypnotism and mesmerism. Experiments have been made by reliable persons in the presence of the committee appointed. The results they have presented in several reports, and with them have given theories, both those which seem to confute, and those which seem to establish. Hypnotism and mesmerism are but induced somnambulism; and subjects in these conditions are, in their actions very similar to somnambulists. Hypnotism and its phenomena are widely acknowledged; the common mesmeric exhibitions of the present day furnish abundant evidence of these phenomena.

A second person is unnecessary in putting a subject into the hypnotic state. As Dr. Braid discovered it may be induced by the fixation of the eyes upon a bright disc held above and at a short distance from the eyes. It is necessary to keep the eyes in their strained and fixed position until a state of stupor is reached. Usually about fifteen minutes is sufficient for producing the state necessary for the phenomena. These consist of experiments testing the insensibility to pain, muscular irritability, and a deadening of the mental faculties.

In an article on hypnotism, in the reports of the English Society for Psychical Research, Mr. Gurney notes two stages, in which the phenomena can take place. They are the alert and dead stages, and by him they are distinguished from each other, and from the normal state, and from the true hypnotic sleep. The distinction is made by the strength and clearness of the memory of commands and acts in each of the different stages, when the subject is awakened to consciousness. These two stages also seem to be distinct from each other in their acts and thoughts, and with the normal give three spheres of conscious existence. It is only by constant action on the part of the subject that he can be kept long in either of these stages, for he is very apt to fall into the hypnotic sleep.

Dim memory in one stage, or in the normal state of what has taken place during the hypnotic state, shows that the subject was conscious all the time of what was happening. The presence of consciousness and of a certain will-power in subject, gives good ground for the belief that these phenomena are the result of attention aroused by suggestions of the operator. Dr. Carpenter, in his Mental Physiology, strongly upholds this view, and so far as it will explain the phenomena common to hypnotism and mesmerism, the Committee of the English Society accept it. Before Dr. Carpenter, many theories, such as magnetism, reflex action, and automatism were upheld, but proved inadequate even for the simpler phenomena; the first denies the need of suggestions from the operator, the last two deny the presence of any consciousness in the mind of the subject.

That suggestion is very powerful in causing phenomena can be proved by the following experiments be easily proven. The presence of consciousness has already been proved by showing that memory of action in the hypnotic state remains in the mind of the subject. A few of the usual phenomena will give a good idea of the basis of Dr. Carpenter's theory. If the hand of the operator be placed upon the head of the somnambulist, he will frequently draw up his body to its fullest height, throw back his head and assume an expression of lofty pride; if not successful at first this may without difficulty be induced by further suggestions, such as straightening the body and throwing the head somewhat back. If his body and head be bent, often an expression of humility will come over the countenance of the subject. Placing the arms in the position for fighting will arouse pugilistic emotions. Place the hands of a subject while kneeling in the attitude of prayer, and he is filled with devout feelings; raise his head while in prayer and his lips pour forth exulting glorifications.

All the senses of the hypnotic sleeper are acute; as different things present themselves, first one sense and then another is all attention. Dr. Carpenter vouches that a hypnotized youth, by the acuteness of the sense of smell, discovered in a crowd the owner of a glove. A hypnotized person can often hear the whisper of the operator amid a din made by others present. These seem to show the close attention of the subject. The muscles of the somnambulist are easily affected by the reaction of the mind upon the body. At the suggestion that a heavy piece of iron, far beyond the subject's ordinary strength, can be easily lifted, he lifts it without difficulty. When told that he cannot lift a feather, his strength is insufficient for the task. In like manner the senses of taste and smell are inhibited. A person will eat bread and mustard with relish when thinking that it is plum cake; even cayenne pepper will have no disagreeable effects, if he is made to think that it is sugar. Water, by suggestion, becomes to him cognate. By stroking a part of the body, it becomes rigid, and the subject is unable to move it, or even feel pain in that portion. This results under hypnotism and in a measure also under mesmerism, from expectancy and partial paralysis resulting therefrom. "Many pages might be filled with a record of such phenomena, which are present in natural and in artificial or induced somnambulism, but, as Dr. Carpenter says, "all such phenomena are easily reducible to the general principles we have already laid down as characteristic of the state: (1) The entire engrossment of the mind on one thing, or attention, and (2) The passive receptivity of the mind to suggestion."

All the phenomena which occur in the hypnotic state may be induced by the mesmericist; and in so far as they agree, Dr. Carpenter's explanation seems sufficient. The mesmericist objects to it because it is not comprehensive enough to explain all phenomena possible in mesmerism. Dr. Carpenter either ignores or does not understand in full the very phenomena which give evidence to the Committee of rapport between the operator and his subject, as if a certain influence passed from one to the other.

Accepting Dr. Carpenter's theory for a partial explanation, I will note down certain experiments, which cannot be thus explained, and will show the direction in which they seem to point. The mesmericist controls his subject by silent will-power or suggestion after the subject is put into the mesmeric trance, by passes made near or touching the body, while the eyes are fixed. It is only in the first stage that the phenomena can take place, for in the second stage the subject falls asleep.

The three general classes of experiments are those under: (1) Influence of suggestion, (2) community of sensation, and (3) rigidity and anesthesia. The phenomena resulting from suggestion are the same as those in hypnotism. With Dr. Carpenter the committee agree that "in certain states of the nervous centres, suggested ideas may acquire a dominant and practically irresistible force." This phenomenon, on the public platform, rarely falls of demonstrating itself; and all admit that the state exists in a majority of cases.

The phenomena of community of sensation are not as common, and call for further explanation than has been stated. Although attention and expectation are present, no suggestion sufficient for causing the phenomena is given. I now give some results of experiments carried on by the above mentioned committee. The experiments are somewhat similar to those of thought transference, except that now the subject is in an abnormal condition of mind. They were conducted as follows: The subject (Mr. Wells) was placed in a chair blindfolded, the operator (Mr. Smith) stood behind him, and by passes sent him into a mesmeric sleep. Some part of Mr. Smith's body would then be pricked or pinched severely, the operation lasting generally one or two minutes. Perfect silence was maintained throughout, except for the simple and uniform question: "Do you feel anything?" Part of the time Mr. Smith held Mr. Wells' hand, but this had no increased effect; and after a screen or door was interposed between the two and then (1) Back of Smith's neck pinched; Wells rubbed the same place on his own neck. (2) Lobe of left ear pinched—Same result. (3) Left ear pricked—Correct result. (4) Upper part of Smith's left arm pinched—Wells indicated the corresponding part almost immediately. (5) Smith's chin pinched—Immediate result. Out of twenty-four similar experiments, twenty were entirely correct. The community of the sensation of taste is as remarkable.

The following experiments were conducted with no contact or means of communication between the operator (Mr. Smith) and the subject (Mr. Conway); and often only as the substance was placed in his mouth, did Mr. Smith know what he was tasting. The only sound was the question: "What do you taste?" asked in a uniform tone of voice.

Substances tasted by Mr. Smith—1, salt; 2, sugar; 3, salt; 4, powdered alum; 5, cayenne pepper.

Substances described by Mr. Conway—1, "What's this salt stuff?" 2, "Sweeter, not so bad as before." 3, "Something acid, salty, like brine." 4, "You call that sweet do you?" Brackish and bitter. This is enough to skin your mouth out, bitter." 5, "It's hot."

At other times with the same substances and under similar circumstances, Conway experienced similar sensations; and often told the correct names of the substances. In another series of experiments, in reply to simple questions, often the same, the subject would answer "yes" or "no" according as the operator wished. Care was always taken to do away with all communication between the two, several doors often intervening. At six feet apart, six trials were made without a failure; at twelve feet, six more; at seventeen feet, six more; and at thirty feet, with two doors intervening, three successive experiments were made, and like the rest were successful. At other times and under the most trying circumstances experiments were made with like results.

Experiments in mesmerism under rigidity and anesthesia have been made as in hypnotism, and not presenting any experiment common to both, I will make note of one in mesmerism seeming to require further or to totally different explanation. The experiment was made upon a subject in the normal state. Though attention and suggestion as to the nature of the experiment might be given, it seems impossible that in any other known way the subject could have acted as he did. A boy was placed at a table. His arms, passing through a screen, rested upon the table. By this precaution, it was impossible to see the actions of the operator. The operator then made passes over certain fingers, or only pointed at them, with care that no change in temperature or breath of wind should give to the boy knowledge of which fingers were being affected. Then a strong electric current was applied to the mesmerized fingers. No conscious sensation was produced; nor could the sharp prongs of a fork or a burning match held at the end of the fingers awaken consciousness, yet the slightest touch or current of electricity at the same time caused in the mesmerized fingers conscious sensation. The boy did not even know which fingers were mesmerized until told to close his hand; he found that he could not bend them, and thus knew which they were. Such rigidity and anesthesia show some force higher than is needed to explain the phenomena resulting from suggestion.

It has been proved that the attention to and knowledge of his work is necessary that the operator may produce any results. To him, and to him alone, will the subject respond, performing or awakening from his trance only at his command.

These experiments, the committee think, seem to prove that some influences are acting otherwise than through recognized channels, and that they suggest some influence passing from operator to subject. It might also be conceived as thought transference with one person (the operator) using it. Taking the results of these experiments it is made almost impossible to doubt the reality of some special force or virtue passing from one organization to the other, in the process of mesmerism; and that this is the basis of the mental action in the subject.

Therefore the committee hope to prove that these phenomena are the result of some specific influence from the operator, which may act without the actual contact of persons, and independently of the subject's knowledge or expectation. In opposition to this theory, Braid and Heldenheim claim that these phenomena are the result of these inhibition of certain sensory centres caused by the stimulation of the peripheral extremities of the nerves. Some one also asks, whether or not they are the culminating examples of the dominance of suggested ideas.

At present it is impossible to accept any of these theories as the true explanation of the phenomena last mentioned. Before a final decision the results of many more like experiments must be given to the public.

C. B. THAYER.

Cancer caused 15 deaths in Boston last week—just one-half as many as consumption.

THE MIND CURE.

(By A. A. Gleason, M. D., in Herald of Health.)

The spring of thought that has been opened by the efforts of a few earnest souls in regard to the influence of the mind on the body, is feeding a rill that will grow to a river of ideas, and turn many a mill-wheel of theory before it reaches the great sea of common and universally accepted knowledge.

The discoverers of this well-spring of thought are simply intoxicated with the first delicious draughts, and declare no solid mental food necessary. They push aside the questioner and say, in a delirium of joy, "Drink, and see if you are not immortal, and no longer sick or weary. My body is perfect as soon as my mind is enlightened on the great truth that sin and sickness are negative states; that goodness and health are positive states; that sickness is merely a lack of health, and that what is wanting cannot be numbered. As soon as my mind is taught only to recognize positive, i. e., real states, and taught to ignore negative, i. e., imaginary states, they cease to exist, for they never did exist, save in my own fear laden brain."

The body is but the expression of the mind, nothing of itself, as we may see as soon as the mind leaves it, it becomes a mass of decay. If you are lame or halt or blind this good enthusiast says, "As a man thinketh, so is he." Think that you are none of these things in mind, and their bodily correspondence will cease to be. If you are a good disciple, you try, and what are the results?

These results vary, not so much with the character of the disease as with the character of the disciple. One proof we are bound to admit, of the feasibility of the method. One man will declare himself cured of cancer; another will declare that even a "cold sore" was no better. One woman will say her headache disappeared as by magic; another will declare she does not detect the faintest relief after the longest session with the mind-cure physician! His method has been identical in all cases. He declares he works in accordance with the highest laws; yet physicians who work in obedience to lower laws obtain unvarying, or nearly unvarying results. The doctor who gives quinine gets quinine results; morphine, morphine results.

The reader has doubtless already given the explanation and says, "It is because one man changes his mind, or allows it to be changed, more rapidly and more completely than another. Those who got no result were so mentally inflexible that they made no true mental change." I am, of course, not writing for those who believe that no cures occur; but for those who are troubled by a half understanding or a doubtful belief. Let me define and illustrate the first conspicuous counterfeit of the mind-cure. There never yet was any worthy thing uncounterfeited. The outsiders always mark the counterfeit while the disciples are counting true coin. There is a poetic justice in this tendency, perhaps, though it slanders the ideal. But woe to the disciple who indorses the counterfeit! What is this counterfeit of which I speak?

For argument's sake let us admit the theorem: A sound mind makes a sound body. Then see where the slip comes easily. A mind that thinks itself sound may be unconscious of the unsoundness of the body. Let me instance a case at once. A good lady is deaf; some kind friend shouts to her that she need not be; she can take the mind-cure. If she does not think she is deaf, she will not be deaf; her deafness is primarily a mental state. The good lady believes this (do not understand the writer to dispute it), and says to herself, as bidden by the theorist, "I am not deaf," and believes her deafness cured. She is cured; but, alas, the people who still have to shout as loud as ever to get themselves heard, must go through the very same magic restoration before they will understand that they think they are screaming when they are not.

You say this is a palpably absurd case (though a true one, by the way), her believing herself not deaf did neither herself or others any real good. You will perhaps admit that it did good in making her happy, where she was before very unhappy; but you do not want a befooled happiness.

Take the next grade of case. A woman has a corroding ulcer on the leg; every step is painful; she finally gives up walking; all sorts of disorders come on from lack of exercise, sleepless nights, constant pain, etc. She goes to the mind-cure physician; he says to her: "You think that sore is there, so it appears to be; think it is not, and it is not. Everything is created by thought." Looking on her with intense belief he says: "Now it is not there." The patient says, "No, it is not there." The physician says: "Don't ever look to see; if you do, it will be there because you thought it. Your mind must be kept on the fact that you are well." So the patient walks out of the healing presence with a shining face; no limping, no pain, no weakness, no restriction; everybody looks and wonders and believes as well as the patient. What other proof can be asked, in fact, than that the patient who was suffering, suffers no longer; one who was weak is strong.

But suppose a surgeon comes and asks to see the leg, and says: "Why, madame, the ulcer is there, just exactly the same in appearance as before." "But," replies the patient, "I don't feel it any more!" "Well, madame, whether you believe it or not, it is there just the same." All that happened is that there is a divorce between the pain-making spot and the sensorium, and whatever subterfuge may be attempted, that is all that can be said. You may be asleep when your house is on fire, or you may not be; but the house burns.

This divorce of the consciousness of a disorder from the disorder itself may be very beneficial—may be very harmful. The insane person who lays his arm on a red-hot stove, and quietly lets the flesh frizzle while he thinks about a flying-machine or a passage to the Polar sea is not benefited; but the Christian martyr or the mind-cured patient who can have a limb amputated, and not feel the pain, is a great gainer by the divorce of the sensorium or pain-receiver.

Now, in all lesser disorders there is the same classification. Dr. Mary P. Jacob wisely says of a certain pain, that "it belongs to a class of pains that are better disregarded." Of other pains we might say they are better regarded than disregarded. The pain that warns of a decaying tooth or an inflamed eye is good; both might be lost, else, while the pain from a healing wound or a recent burn actually acts as a nerve excitant, and retards the healing process.

That a great deal of our suffering is worse than useless, and could be soon removed by the mind-cure, we must hasten to admit, and take the full privilege of the divorce method. I believe the mystics of India have long known what we are but just guessing at. Let us render to Caesar the things that are his; let us keep the mind pre-eminent, but only by seeing what it really can do.

CLAIRVOYANCE.

The Difficulties that Accompany Its Use.

as the Editor of the Religio-Philosophical Journal.

When clairvoyants examine persons for the purpose of discovering what internal organ or part of their body is diseased, or where there is a lesion of the structure internally, and so often fail to make a correct report of the same, and appear at the time to be so sure and certain as well as so honest in their belief that they have made a correct exploration,—all this may be attributed, I suspect, to the fact that their sight is different from the natural sight through the organ of the eye and its organic allies, the nerves, etc.; but, on the other hand, it is a more subtle vision, more ethereal,—a spiritual vision. The natural sight has the object directly before it; the sunlight, or whatever other light it may have to see, the object is indispensable to the sight; not so with the clairvoyant or spiritual sight; it sees as well in the dark as in the brightest light, and even better. Now this clairvoyant sight is a spiritual sight; the natural eyes are closed and they have no use for them. They then depend upon the spiritual element, and this element corresponds in some degree to the element of electricity. In former times a man could not be found who could speak to his friend over a few rods distant from himself. Now a man can talk with his friend hundreds of miles distant. This way of overcoming and annihilating space has been done by electricity, that wonderful agent. Now the intellect controls all the spiritual agents to a certain extent, but it has its limit; it cannot at all times see correctly without eyes. The clairvoyant or sensitive sees with the agency of the spiritual element, and this element mingles with the same element in another person when in the same atmosphere, and the material object is imprinted or reflected upon the spiritual element in that other person, and quite often there is a mirage or illusory reflection upon the spiritual element of the same person, which is taken for the actual condition or state of the material internal condition of the patient then under examination, and hence the mistakes and wrong apprehensions of the condition of the patient.

Science, through the aid of the microscope, has revealed the infusoria, the bacteria, and bacillus—the infinitesimal world that the natural eye could not reach. The telescope has done its work, and performed its mission among the stars and other heavenly bodies, and now comes the spectroscopic, and through its agency, it comes laden with the knowledge of the composition of the sun, what kind of materials make up its stupendous bulk. The iron is reflected upon the canvas, as well as the other material that the sun's rays have brought from its far away home, and on its long journey so faithfully preserved and kept from injury and then so carefully lodged upon the canvas in our own home, showing the iron and other material of which the sun is composed.

The psychologist will take another person, and will cause him to see an orange where there is only a stone or potato. The subject does not see with his natural eye, but with a spiritual eye, with the reflection of the operator's own mind or mentality. Here, then, is the mirage or illusion from the reflection of one mind from another mind, instead of seeing the object itself direct. In adjusting your microscope or telescope, if you do not place the glasses in their proper distances from each other, then your vision is imperfect, and you fail in your effort to see the object as it really is.

We know that objects seen with the natural eye are reflected upon its retina, aided by the light, and that the optic nerve has a very important office to perform in this matter of sight when all the conditions are favorable, and only then; it cannot see without light; dense darkness precludes and prevents all attempts to see objects however near. Purely mental sight, with persons in the animal body, seems to differ immensely. How people vary in their views of religion, politics, and all other questions that affect and occupy their thoughts. In some manner these differences of opinions are produced by the impressions which are imprinted or reflected by the teachings and example of other mortals.

Why should there be so many views as to the mode or method of what is termed our future salvation, personally, as well as politically, if there are not mirages and imperfect reflections from minds that seem to be askew or badly made up? How is it that witnesses on the witness stand in courts of justice, will state so contradictory their observation of what they all declare as facts? How can the lawyers draw such different conclusions from the same testimony, and last, but not least, how can judges differ so in their opinions unless they, too, are subject to this mirage or illusory reflection? Some one may say that the lawyer is paid for aiding his client to overcome his opponent in the case before the court, and he is prejudiced in his client's favor. Well be it so; this, then, is a mirage of intellect, and the attorney prefers money to truth. Which is the more valuable in the absolutely honest man? Which in the "sweet by and by" ranks the highest? Insanity, that species of insanity that is periodical, where there appears no functional derangement or disturbance,—merely mental, proceeding from some unusual excitement of the passions, such as love, revenge, fear, etc., which throw the mind off of its balance,—may not this likewise be included in the view taken, that it is an untrue reflection and mirage upon the mirror of the spiritual element? Where does this theory lead us? Can we account for all the phenomena that is attributed by some to spirit telegraphy, or is it all within our earthly sphere? Can disembodied spirits tap the wires of this spiritual element and send us messages from their abode, or is it confined to this mundane sphere only?

P. H. C.

Samuel Bullen of Rondout, a fowl fancier, owns some choice Brahmas. These have been suffering this winter from a disease very like rheumatism, which causes their joints to swell, and renders walking a difficult operation. With a view to alleviating the sufferings of his fowls, Mr. Bullen has erected a track around his henhouse yard. Each day he rubs liniment on their limbs, and after binding them up with red flannel, exercises them on the track for about half an hour. He thinks they are improving.

Mrs. Bradley of Madison County, Ga., is praised because she gave birth to four children within twelve months, and there are no twins in her family, either. In March of last year she made Mr. Bradley, the happy father of triplets, and the first of this month she added the fourth child to her little flock.

August Neapolitoykonstanzka, a Pole, took out a marriage license at Wilkesbarre, Pa., the other day.

A Greek paper is to be started in Los Angeles.

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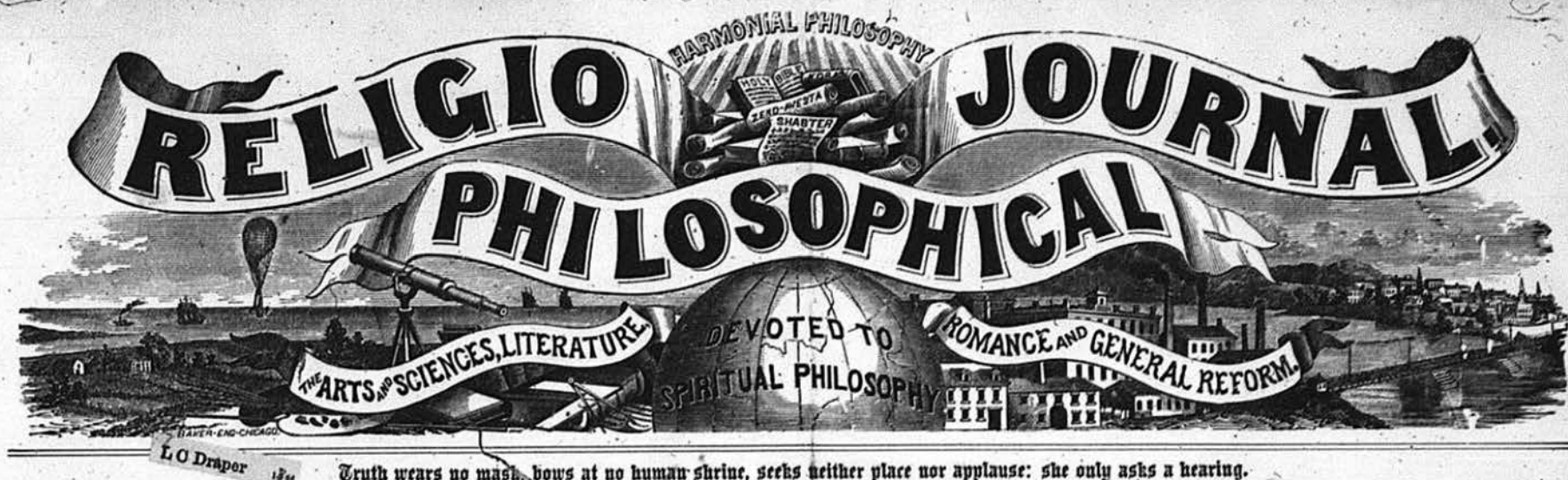
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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WHAT IS SPIRITUALISM? AND Who are Spiritualists?

A Lecture delivered by J. H. RANDALL, at the Madison Street Theater, Chicago, January 31st, 1886.

(The following lecture is given to our readers in accordance with the request embodied in the following resolution, which was unanimously adopted January 31st, 1886 at the Madison Street (formerly Haverly's) Theatre, by the Society of United Spiritualists: Resolved, That Dr. J. H. Randall, President of this Society, be requested to furnish, if he can, a written copy of the very able discourse he has delivered to us this afternoon, and that it be published by this Society in the interest of Spiritualism.)

In the year 635 of our era, when the Anglo-Saxon king, Edwin, was deliberating on receiving some Christian missionaries, one of his noblemen said to him:

"The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, where you sit with your generals and ministers. The hearth blazes in the middle and a grateful heat is spread around, while storms of rain and snow are raging without. Driven by the chilling tempest, a little sparrow enters at one door and flies around delighted until it departs at the other. Whilst it stays in our mansion it feels not the winter storm; but when this short moment of happiness has been enjoyed, it is forced again into the same dreary tempest from which it had escaped and we behold it no more. Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty it deserves to be received."

What candid person who is seeking for truth and light concerning life after death, a state of conscious being where dear friends long separated may meet and live a higher life, does not find use for the same language in relation to Spiritualism that this nobleman used to his king concerning Christianity?

SPIRITUALISM

consists in a belief in the conscious existence of the so-called dead, and a recognition of the various phases of mediumship and phenomena that establish the fact of their power to watch over and hold communion with the living. It is the doctrine of the guardianship of angels, and the communion of saints, fully realized and effective for good in mortal life. The highest ideal we have of an angel or a saint, is a good man, woman, or an innocent child. There is no possibility of the human mind in this state of being conceiving of an angel or a saint in any shape except that which is represented by the human form,—those who have loved, toiled and suffered for humanity.

Spiritualists have no organized system of propaganda, no proselyting missionaries urging or arguing unbelievers to accept any belief or theory connected with the various phenomena on which Spiritualism is based. They say to all candid inquirers: "Prove all things, hold fast that which is good." Investigate, compare, and decide for yourself. If you have not investigated, nor listened to the testimony of others in favor of it, nor reasoned on the classified human experiences that go to make up its philosophy, you certainly have not acquired any opinion concerning it that can be of any weight or value to yourself or others; hence your natural desire ought to be to know what it is, who favor, teach, and try to live in harmony with it. It affirms that the idea of the guardianship of angels is intuitive to the human family in its higher form of development; out of this grew the idea of the communion of saints,

the early doctrine of Christians, the foundation of which lies in the most remote experiences of human life of which we have any record. What use to the race could guardian angels be, if they could not intelligently influence those over whom they were watching, and in whose happiness they had an interest? These ideas are so interblended with the common feelings and thoughts that grow in the home life of humanity as to be inseparable from it. Life and death in our sphere of being, move so majestically side by side as to ever suggest from whence, whither, and to what purpose are we endowed as individual entities, and rendered conscious, and to a great extent responsible beings; responsible in that so many of us seem to possess the power of causing others misery or happiness. If being born, eating, sleeping, and after a brief season passing to utter unconsciousness in death, is all by our existence that we are fitted for, where is the return for the constant and persistent energy, which, by calculation, is exercised to shape and insure the existence of the higher and more humane attributes of character, and an exalted, progressive destiny for every human being?

The facts of human experience covering vast periods of history, and of many nations, consecutively put together, that constitute hearsay evidence corroborative of the statements embraced in the spiritual philosophy, are very numerous, and involve many other things very dear and precious to humanity; to deny them, or charge that they are the result of superstition and fraud, does not disprove them, nor invalidate the testimony of honest, clear-headed people, whose life environments have been such as to bring them in contact with uncommon and irregular phenomena.

SPIRITUALISTS

have the charts of two worlds, material and spiritual; in their personal experiences they have evidence that is satisfactory to them that each of these worlds is inhabited by human beings, whose interests are interblended by the natural ties of consanguinity—the law of love. One of these worlds is known and realized through the reasoning faculties by all intelligent beings; the other is indicated and equally well known, both by reason and intuition to millions of persons, and in thousands of exceptional instances, is as real and tangible, by the actual presence and communion of those who have passed through the change of death with those who live in mortal-form, as any other mortal experience. They differ specifically from religionists in that they neither affirm nor believe that any of the occult forces or phenomena in which they find proof of the life and identity of the human being after death, are miraculous, or the result of any cause other than the outworking of laws natural, though, perhaps, not understood. They deny that their ideas concerning continuous, conscious activity, and personal identity for those who have lived and died, rest on a belief in any religious creed or superstition. They affirm:

1. That when death comes to us we are neither suddenly deprived of our virtues, increased in goodness, nor relieved of our vices.

2. That all the memory, social and moral qualities, which we possess in this life, will be ours in the world of spirits, there constituting our individuality and determining our position of usefulness and happiness.

3. That it is natural in the ever narrowing circle of most human lives, burdened as they are with the duty and responsibility of caring for the weaker and less intelligent members of the human family, to frequently turn to what is conceived to be an invisible world of being, invoke its aid, and to hope-fully place reliance on it for instruction and guidance.

They do not assume the power, nor have they the will, to demonstrate this to others at any time; they grow into it, and intuitively feel that all men and women will know and realize it sometime.

They do not solicit people who are skeptical in relation to their statements to believe either the phenomena, philosophy, or religious ideas which have come to them through their experience; they feel that they have facts to back up every idea which they affirm, and that they are right. They have the most profound respect for the right of private opinion in all spiritual and material matters, whether it be for or against them, and they propose to exercise the privilege of pursuing such a course as they feel necessary to gather knowledge from their environments, in nature relating to those departments of being—man's immortality, tendencies and progress,—in which by the structure of their organization they are deeply and intensely interested. They have no organic system of religion or philosophy that rests on belief; from personal knowledge and experience they affirm:

1. That man lives in a state of conscious being after death.
2. That all persons commence that existence in the same condition as to identity, mentally and morally, just as they leave and cease to exist in earthly life.
3. That the future state of existence is one of continual unfoldment, development and progress, and a sphere of ever widening usefulness for every being that now or shall there exist.

SPIRITUALISTS ARE CONSCIOUS

of the fact that in the course of human events no great national or societal reform, no emancipation from mental or physical slavery, or political bondage, has ever been effected, unless the men or women who undertook the task, had the will and strength to sacrifice themselves, and were content to

endure many disappointments, long suffering and bitter agony. To those who have struggled for human freedom and died, humanity in distress naturally turns to raise its hope and nerve it anew. When old gray headed men feel the need of magnetic force, power, and exalted patriotic and religious ideas to move the people to deeds of progress and glory, the men who have lived and died, consecrated to humanitarian work, sit like shadows through their thoughts. When great statesmen move the masses they are inspired, their eyes look into space, and their hands stretch outward as if they felt the presence and power of human beings that were unseen from above, and they revive the memories of those who have died on the field, the scaffold, or by the faggot; under the inspiration of duty and an almost transformation of themselves into fellowship with spirits disembodied, they start their hearers into the action demanded by the grievance. When the subjects of governments have lost all energy for the protection of their rights, and bowed to the tyranny of king and class laws, awake and assert themselves, and struggle and carnage follow, sweeping tens of thousands of human lives into agonizing suffering and death, those who have fallen are turned to first, after which the living are moderately considered, except in certain instances, where a living conqueror is glorified and worshiped. Such conduct in relation to the dead is the outgrowth and natural expression of humanity's intuitive knowledge concerning a future life. This inner or spiritual experience, or association with certain supermundane phenomena which thousands of members of the human family wide scattered over the history of the race have had as intuition-ally sensitive, has made men by the millions conscious of a state of being superior to mortal life. The experiences of millions of people in this one direction constitute a bridge that spans the chasm between life on earth and life in a world of spirits, and this is Spiritualism.

HISTORICALLY

considered, there is scarcely any limit to the evidence that can be adduced from the expressed experiences and feelings of men and women of intelligence, in favor of the inter-communion of the so-called dead with the living. It has been and is now an extensive belief in the oldest recorded parts of the world. The Chinese, Greeks, Romans and Arabians, very many of them have long cherished the common faith that the inhabitants of the material and spiritual worlds often meet; millions that deny it in the philosophy of religion of their lives confess it by their tears. The holy books of all nations are simply accounts of the spiritual experiences of men, and must be judged according to the enlightenment of men when they appeared. The bible among Spiritualists is not regarded as having been written by the finger of God, but as the recorded history of tribes, nations and individual experiences during great periods of past time; the statements in it that are in accord with other human experiences of a similar character that happened elsewhere, they believe and accept; those to the contrary, they reject. In his primitive condition man could not comprehend the many phases of phenomena to be witnessed as he does now; in his early experience any occult force or spiritual phenomenon was regarded as a direct manifestation of God to demonstrate to his creatures his pleasure or displeasure at their conduct.

The following condensed points taken from the bible constitute the only evidence of a future or life after death that is to be found in religious teaching, such being the fact, the last people in the world from whom Spiritualists should expect opposition are the Christians.

BIBLICAL SPIRITUALISM

In many particulars is similar to its modern prototype. Prophets, seers and miracle workers were spirit mediums. Adam, Noah, Abraham, Moses, Solomon, Lot, Daniel, Elijah, John the Baptist, Jesus, Peter, Paul, John the revelator, the woman of Endor, and Mary the mother of Jesus, all heard voices, and some of them saw beings that there is no rational way of accounting for except on the Spiritualist theory. Angels, bearing the form of men, talked with Lot, Abraham, Daniel and Elijah the Termanite; Isaiah and the prophets had visions in which human forms were seen and voices heard. Samuel when a boy conversed with a spirit; after he died Saul sought to communicate with him and succeeded in getting a remarkable communication and test of his identity through the woman of Endor. Saul saw Samuel with a full knowledge of his personality; Samuel appeared to him through the instrumentality of the mediumship of the woman of Endor; he appeared wearing the same venerable and majestic expression, and speaking in the same dignified and authoritative manner as was his habit when a judge and prophet. His appearance and communication to Saul was for the moral benefit of the nation over which he had ruled, and for the world. Moses who had been dead 1,500 years, and Elijah for 900 years, were seen talking with Jesus on Mount Tabor; they talked about the death of Jesus which he should accomplish at Jerusalem. "They appeared in glory" this is attested by Peter, James and John. Moses appeared as Moses, and Elijah as Elijah. How did they know these men by name who had been dead to the mortal world so long? The Christian theologian's answer is, "By spiritual revelation and intuition." Elias was seen and conversed with many years after his death. It is a common saying that Jesus

raised the dead and arose after death. We are informed that three days after his death he returned in bodily form; he had lived thirty years, died, returned and made himself known to his former friends. During the time that transpired from his death until his return, according to Peter, he was preaching to unhappy spirits who had died before him. Angels, or spirits of men and women, delivered Peter from prison; they visited and talked with Cornelius, the Roman Centurion. Paul who was engaged preaching against and ridiculing the spiritual experiences of the early Christians, heard the voice of Jesus from a cloud saying, "Why persecutest thou me?" He also declared that he was caught up into the third heaven, and that he heard "words that would be unlawful to utter." This experience reversed his course, changed his belief, and he became a Christian Spiritualist, and preached his new faith. Swedenborg affirmed that he saw and frequently conversed with spirits, his departed friends and acquaintances, and wrote voluminously about them and the different spheres or conditions that he saw them in; John Wesley believed him, and also testified to having witnessed some manifestations that he did not attempt to explain except on the Spiritualist hypothesis. Dr. Adam Clark believed that spirits of the dead returned to earth. Bishop D. W. Clark, in a work entitled, "Man all immortal," page 208, says:

"There are seasons when the soul seems to recognize the presence and to hold communion with the departed;—they are like angelic visitants. We meet them in our lonely walks, in our deep and solemn meditations, and in closest communions. We meet them when the lengthening shadows hallow the evening. Mysterious and solemn is their communion. We meet them when sorrows encompass us and divine is the influence their presence imparts. Who shall say that at such times there is not a real communion between the living and the dead? Who shall say that there is not a real presence of the dead with the living?"

The human mind through

INTUITION

reaches more definite conclusions in a few moments than reason does in many hours. By it the naturalist, geologist, and botanist, with a single bone, piece of rock, or sprig of a tree or leaf of a plant, will describe or draw the outlines of the fish, bird or animal, give a history of an era of the world's formation, and describe tree, plant and fruit. Why should not this faculty be trusted in spiritual matters as well as in other directions? This quality of comprehending great and important truths and facts from very limited data, in spiritual matters, is more frequently manifested by women than men, but it crops out clearly with many of the poets and preachers of modern times.

There are but few mothers whose thoughts are all of maternal tenderness when they lay their babes to sleep, but feel that there are guardian intelligences unseen by mortal eyes who are watching and exercising a protecting influence, over helpless innocence. Morally, in all the various systems of religion there is not a belief more potent than this; men of stern worldly natures may question the possibility of it, yet the majority of them will tell their children to trust in and believe the instructions of their thoughtful mothers.

The following selections are from persons who knew what they felt and said by intuition:

"In early life with all our friends around us, hearing their voices and cheered by their smiles, death and the Spirit-world are remote, misty and half-fabulous, but as we advance in our journey, and voices after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hillside of life, the soul by a necessity of being tends to the unseen and spiritual, and pursues in another life, those it seeks in vain in this. One of the deepest and most imperative cravings of the human heart is for some assurance that they still love and care for us; in this belief, bereavement loses half its bitterness." "Are they not ministering spirits sent forth to minister to those who shall be heirs of salvation?"

"There are some spirits to whom so far as enjoyment to themselves or others is concerned, this life seems to have been a total failure; a hard hand from the first seems to have been laid on them; they seem to live only to be chastened and crushed and we lay them away in solemn silence. This hard discipline has been the school and task work by which the soul has been better fitted for labor in the future life, which it enters blooming with power to do good."

"They still may move about our homes shedding around them an atmosphere of purity and peace, promptings of good, and reproofs of evil. We are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How this thought should cheer and enoble every worldly feeling and unworthy purpose and enshrine us, in the midst of a forgetful and unspiritual world with content and peace."

"Though they have risen and are crowned and glorified, still they remain to us, our assistants and comforters; in every hour of darkness their voice speaks to us. So we grieved, so we struggled, so we fainting, so we doubted, but we have overcome, we have obtained, we have seen and found all true, and in our heaven behold the certainty of thy own."

The Rev. Dr. Newman, at a funeral, used

the following language: "And thus ends another life! In what sense does it end? Not in extinction, but rather in change of condition, in the invisibility of the body to us, but in the perpetual consciousness of the departed. Individuality is indestructible; death is a removal and not annihilation. The spirit is a unit and indivisible. The integrity of identity is a sublime fact. We can never be less than ourselves, nor more than ourselves, nor other than ourselves. We must be ourselves with all the integrity to our intellect and moral being. Memory holds the past; imagination prophesies the future. The judgment, the reason and understanding, remain intact, while the affections hold fast the tender objects of domestic life. Earth, indeed, would be poor were the departed forever separated from us; but reason and revelation combine to lead us to the belief that those who have passed to the other side are still working for the interests of those who remain on earth."

In a sermon assuming to antagonize Spiritualism, Rev. De Witt Talmage said: "The wall between the material and the spiritual world I think is very thin. That there is communication between this world and another world is certain; spirits depart from this to that, and ministering spirits return from that to this. It may be that complete, constant and unmistakable lines of communication between these two worlds will yet be opened."

A sermon of Rev. H. W. Beecher's contains the following: "I confess there is something of sublimity in the idea that the world is full of spirits. I believe there are angels of light, they are our natural guardians, friends, teachers and influences. I believe that the great realm of life goes on without the body, very much as it does with the body. Out of the dust and dim mists of life there come moments when we see in a second farther, wider, easier than by ordinary methods of logic we see in a whole lifetime. Intuition at a white heat teaches man in a single moment more than logic ever teaches him. There have been times in which I declare to you, in which my children that were gone spoke more plainly to me than my children that were with me. These are experiences that link one with another and higher life."

Tennyson expresses the spiritualistic faith in these lines:

— Dare I say
No spirit ever broke the band
That stays him from his native land
Where first he walk'd when clasp'd in clay?

No visual shade of some one lost,
But, be the spirit himself, may come
Where all the nerve of sense is numb:
Spirit to spirit, Ghost to Ghost.

O, therefore, from thy slightest range
With gods in unconjectured bliss,
O, from the distance of the abyss
Of untold-complicated change,

Descend, and touch and enter; hear
The weak too strong for words to name;
That in the blindness of the frame
My Ghost may feel that thine is near.

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would
hold
An hour's communion with the dead?

In vain shalt thou, or any, call
The spirit from their golden day,
Except, like them, thou too canst say
My spirit is at peace with all.

They haunt the silence of the breast.
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the hidden jar within.

H. W. Longfellow has left us his intuition-ally conception of life after death in these lines:

Weep not, my friends! rather rejoice with me,
I shall not feel pain, but shall be gone,
And you will have another friend in heaven.
Then start not at the creaking of the door
Through which I pass; I saw what lies beyond it.
And in your life, let my remembrance linger,
As something not to trouble and disturb it.
But to complete it, adding life to life.
And if at times, beside the evening fire
You see my face among the other faces,
Let it not be regarded as a ghost.
That haunts your house, but as a guest that loves you,
Nay, even as one of your own family,
Without whose presence there were something wanting.

Ella Wheeler indicates her faith in the spiritual philosophy in this poem, entitled "Beyond":

It seemeth such a little way to me
Across so that strange country, The Beyond!
And yet not strange for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear
As journeying friends bring distant countries near.

So close it lies that when my sight is clear
I think I almost see the gleaming strand;
I know I feel that those who have gone from here
Come near enough sometimes to touch my hand.
I often think that but for our veiled eyes
We should find heaven right-ward about our line.

I cannot make it seem a day to dread
When from this dark earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world: Yet shall I love to go
And meet the friends who wait for me I know.

I never stand alone the hour and see
The seat of death set on some well loved face
But that I think, "One more to welcome me."
(Continued on Eighth Page.)

THE INDEPENDENT EXISTENCE OF THE HUMAN MIND.

BY ALFRED ANDREWS.

Does the human mind exist independent of a mortal body? Let us first see what mind is. Webster defines it as: "The intellectual part of man; the various mental faculties or their acts and exercises; the power of choice and determination; the heart or affections." To this, let us also add: It is that part of man that thinks, discovers, invents, reasons, understands, analyzes and synthesizes. It is intelligence that is human, and in its entirety far above and beyond the most intelligent animal; that grade or quality of intelligence that seems to be the product of the union of spirit and matter on the human plane; intelligence that is almost infinitely expansive and never complete; that can be imparted without, in the least, impoverishing the giver; that drinks from an inexhaustible fountain; and is principally augmented by experience and the acquisition of knowledge.

How does mind manifest itself? It cannot be seen, heard or felt. Primarily, it acts through the mortal body, by motions, gestures and attitudes; by speech and sounds; by looks and appearances, such as smiles, blushes, etc. Nearly all the acts or motions of the human body are caused by mind, except, perhaps, the involuntary acts; therefore, when the mind leaves the body, as at death, all motions cease. The manifestations through motions include many acts that are common to the animal kingdom, but besides these are the higher acts that show greater intelligence, such as the making of various structures, machines, instruments, pictures, etc. These are the embodiment of various ideas, many of them of great utility, beauty and magnificence. Mind manifests itself through motions of the hands, as in writing, drawing, the painting of pictures and the playing of musical instruments. It also manifests itself largely in sounds, as in speech or language, and in singing. It will, of course, be conceded that animals and "blind forces" have no minds according to these definitions.

Thus we see what mind is and how it manifests itself through the human body; the finer the quality or the greater the scope of mind, the finer or greater the manifestations, a finer or coarser body not being a necessary factor in the problem. Perhaps this definition of mind includes some of the attributes of spirit, but it is difficult to define one, without including in part the other. At the first appearance of a human being upon earth it seems to possess no mind, but only the germ of a mind. I am not aware of any proof of the existence of the individual human mind previous to its development in the individual human body. I therefore conclude it has no previous existence. These remarks may not apply to the human spirit, for that may have an existence, in a state of innocence and ignorance like the newborn babe, previous to the spirit's occupation of a human body.

There is, of course, a difference between the human spirit and the human mind; an idiot having a human spirit but little or no mind. Hence the conclusion that the mind is the product of the union of spirit and matter on the human plane. How far self-conscious existence is associated with or dependent upon mind, it may be hard to determine. Is a fool less conscious of existence than a wise man?

The next point to consider is when we find the manifestations of mind, or the embodiment of ideas, are we not compelled irresistibly to conclude that there has been at some time or is now, a human being, or beings, back of these manifestations or embodiments of ideas to cause them? Perhaps, some being more than human. Many of the embodiments of ideas, as in structures, writings, pictures, etc., whose history is lost, we unquestionably attribute to minds that have at some time existed, for we know that no animal or "blind forces" could have produced them. Can the most intelligent animal write a letter or hold a conversation? Can electricity answer questions or play a musical instrument, unless under the control of a human being, or some greater intelligence? The supposition would be absurd.

What, then, is the evidence of the existence of the human mind independent of a mortal body? Surely, its manifestations independent of a mortal body. Can such manifestations be found? Are there any known instances of human ideas or intelligence not traceable to, or caused by, a mortal body? Many will at once say, no; that is impossible. Others say, yes; thousands upon thousands of cases can be proved if human testimony is worth anything.

Let us now look back along the path of history and see if we can find any traces therein. We find here and there cropping out in the remote past certain records of independent writing, such as the tables of stone given to Moses; the writing on the wall in the presence of King Belshazzar. We find many cases of independent voices; such as the voice to Adam in the garden; the voice to Moses on many occasions; the voice to Samuel; to Elijah; to Jesus often; to Paul, John and others. We have also in the history of the Greek oracles frequent instances of independent voices. But some will say, these were all of God, or supernatural. But so far as we can judge, these manifestations had all the characteristics of human intelligence, and when anything can be accounted for directly by human intelligence, is it not more rational to do so, than to call in divine or supernatural aid? Besides, in some of these cases the voice claimed to be human and was recognized as such. But many will say: "We have no confidence in those old records. Is there anything in later records, or in modern times?" We answer, certainly; there are very many instances. We have numerous accounts at various times and in various places, of mysterious rappings and other noises that have answered questions; of musical instruments that have been played upon without mortal hands; of independent writings and voices, and other phenomena which have been proved to a certainty as not produced by mortal beings, although giving sure indications of human intelligence.

Let us take as an illustration, a case of the much sneered at rappings. Suppose you had an intimate friend, a soldier, or a drummer boy, who was with you in the war over twenty years ago, and whom you have not seen or heard of since. As you sit alone in your room with the door closed, you hear raps on the door. Is there anything ridiculous in those sounds? Not at all. The most natural thing in the world if some friend has come to see you. In response to the raps you say, "Come in." Nobody comes; but more raps. You go to the door and open it, and find no one there; but hear more raps. This puzzles you and excites your curiosity and you search, but find no one, nor anything to produce the raps, but still they

come on the door as you stand holding it. Perhaps you ask in astonishment, "What on earth can make these raps?" More raps! Just then it may occur to you to say, "Whatever it is, make five raps." Five raps are made. Then you say, "Make ten raps." Ten raps are made. Then you say to yourself, "It seems to understand and answer my questions," and perhaps you unwittingly say, "Who are you?" The raps in reply drum out the tune, "Tramp, tramp, tramp, the boys are marching." Irresistibly you conclude in your mind that these raps are made by a human being, for no animal or electricity could possibly respond to your questions in such a manner, and so as to display intelligence of this character. Then you search again thoroughly to see if you can possibly discover whether anybody is playing a trick upon you. Nothing is found, while the raps continue drumming the tune on the door. You stand and try to think what this can mean, and perhaps go into your room and shut the door, and conclude you will let the matter alone as you cannot unravel the mystery. The raps, however, follow you and drum the tune on your table. As you sit thinking, the tune rapped out recalls to your mind your old friend, the drummer boy, for you remember he was always singing and whistling that tune, and it occurs to you to ask: "Is this my old friend, the drummer boy?" Before you have finished the question there comes a shower of raps, a regular tattoo, as if in gladness that you have discovered their cause. This surprises and delights you; but being of a cautious disposition you say you will test this matter, and you think of the plan of calling the alphabet and ask the raps to spell out the name of the person who is rapping. You call the letters, and the raps spell the name of the drummer boy and tell many things about him that you remember, and also some things that you did not know, but that you afterwards find to be true, among them the time and place of his death which occurred years before.

These facts convince you that these raps are made by the mind or intelligence of your friend, for the kind of information given identifies the personality.

Next take a case of independent slate-writing. You buy two new slates, clean them and place a crumb of pencil between them, and fasten them together securely. You go with a trusted friend to a certain person, a stranger to both of you. In his presence you sit at a plain table in bright day light, and without disclosing your names, you ask if any writing can be made between your slates which you continually hold in your hand. While you all sit around the table with the slates, and the hands of every one in sight, you hear the sound of the pencil as it writes. When the sounds cease you unfasten your slates, and between them you find a message that could only be written by some intelligence that was not connected with either of the persons present—proved by the subject matter written on the slates, and which could not be drawn from the mortal minds present, having never been known by any of them.

Take next a case of independent voices. You invite a few intimate and trusted friends to the sanctity of your own home; such friends as would not cheat each other for anything in the world. You all sit in a quiet, passive manner and in a subdued light; and perhaps talking pleasantly or singing gently. Presently a singular voice is heard, in a whisper it may be, or a full tone. You all listen intently, and some recognize the voice and also the ideas expressed as those of a dear friend long since called dead, but who asserts, "I am not dead but alive," and who gives convincing tests of identity that cannot be disputed; and at the same time those who are addressed feel the soft, quick touch of spirit hands that melt away while they grasp them. Perhaps while all are singing, a peculiar voice is heard, singing with such a thrilling tone and expression that no mortal could imitate. Do honest and trusted friends try to play execrable tricks upon each other and trifle with the most sacred feelings? The conditions and manifestations are such that fraud is out of the question.

Now these are no imaginary cases, but a description of hundreds of instances that have taken place in the presence of thousands of living witnesses. If one will take the time to read such books as "Footfalls on the Boundary of Another World," by R. Dale Owen; "Barron Goldenstube's account of his experiences," "Psychography," by M. A. Oxon; "The Despair of Science," by E. S. Sargent; "Zöllner's 'Transcendental Physics'; "Nineteenth Century Miracles," by Mrs. E. H. Britten, and many others, in which the names of witnesses to the facts are given, together with the places where and the time when they occurred, so that in many cases they can be verified by living witnesses to-day. Published evidence can be accumulated to almost any extent; but there exists unpublished evidence many hundred fold more than that recorded. In nearly every country of the world these phenomena are occurring, and any one so disposed can investigate and test them for himself.

Some would say that if these things are all genuine, they are the work of the devil. Well, if so, he must be a good devil, for he advocates the highest kind of morality, and continually urges investigators to good deeds, and at the same time giving strong evidence of human identity.

There are but few progressive minds who now believe in the big devil myth, that idea being a relic of the past. The devil scarecrow is "played out." Others allege that these occurrences are all caused by trickery and fraud. Perhaps some things of a somewhat similar character can be produced by chicanery. Would you, therefore, reject the genuine? The imitation of anything proves that there is a genuine article. Rogues do not counterfeit spurious money or bills on a broken bank. When there is bad money in existence you do not refuse all money, but take more pains to see that you get good money. Do the same in investigating this subject. Again, some will say this is all mind-reading, or that it comes from the minds of the persons present. Well, in some cases this may possibly be an explanation, but in very many instances the information could not possibly be taken from those present, because it had never been in their minds. In numerous instances the mortals present have disputed and doubted the information and facts given by the unseen intelligences, but afterwards have found them to be true. All the facts fit in completely and rationally with the theory of unseen human intelligences as the source of the ideas given. There is an abundance of such phenomena that is attested to be genuine by an overwhelming amount of testimony. There is enough trustworthy evidence of genuine phenomena of independent writing, independent voices, rappings and similar marvelous things to hang thousands of people if they were on trial for murder. Seek for it, if it is worth having, and be sure to lay aside all prejudice.

The search for this hidden treasure is somewhat like the search for gold, which you do not expect to find as common as stones in the streets, but in little grains scattered here and there in favoring localities and among sand and dirt. You must dig over a great deal of dirt and rubbish to get a little gold, and after hunting a long time you may, perhaps, find a precious nugget that you have hoped for from the first. Just so in the search for this golden truth; you must look carefully and patiently, and under favorable conditions, a long time it may be, and get a little at a time, and among much that seems to be foolishness or nonsense; but after a while you will probably find the rich treasures you have hoped for from the beginning.

The plith or tests of all these facts consists of the human intelligence or ideas revealed that cannot be traced to any mortal being, even though they may occur in the presence of some persons rather than in that of others. If, then, these manifestations reveal mind or human intelligence, and are not produced by mortal beings, what is their source? Let us interrogate these intelligences, for, if they have minds they surely can inform us who, whence, and where they are. Their universal answer is: "We are human beings, or spirits who have passed through the change called death. We still live. We are in the unseen or Spirit-world, and can, under certain conditions communicate with mortals." This, then, answers the first question affirmatively. Mind does exist independent of the mortal body. It also affirms that if a man die he shall live again. Then a future life is proved, and if another life continues with this, is proved, why may it not be everlasting or unending? If these facts prove that mind exists independent of a mortal body, then they also prove that mind is not the product of, or dependent upon, the mortal body alone, as some materialists assume; but rather that the material body is the instrument or organ through which the mind or spirit manifests itself during earth-life.

Again, let us look a little further in this direction and see whether this subject will lead us? If mind exists independent of a mortal body, because we find its manifestations independent of a mortal body, then does it not follow, that if we see the manifestations of mind far beyond the powers of the human mind, must there not, necessarily, be a superior or divine mind revealed or proved by its superior or divine manifestation? Or, else, if the human mind is infinitely expansive and endowed with eternal progression, may it not, in the unending future, reach a point where it would have the power to manifest itself with almost God-like attributes, such as we see in the nature around us? Or, perhaps, the aggregate of all mind, or all intelligence and power with all its varied manifestations, may be summed up in the one word, God!

Yonkers, N. Y.

BRINGING HER BACK TO LIFE.

To the Editor of the Religio-Philosophical Journal:

I have noticed of late many articles floating around among the newspapers, which indicate that there is great danger in premature interment. Among the many, one from the New York Tribune, illustrates the great danger to which all are more or less subject. It appears that an old professor of anatomy, who had been a demonstrator in the medical colleges of New York and Philadelphia for many years, was busily working on a man's heart, in the former city, which lay upon a marble slab before him, when a Tribune reporter entered his office. "This is the finest specimen I ever saw of heart disease," he said, holding up the heart and gazing at it with unalloyed admiration. "It did very poor work for an unfortunate fellow, who was found dead in an ice-cream parlor, and who was never identified. I would like to know the history of the man who carried such an imperfect organ around with him, but alas! he died and left no record behind except this mute piece of tissue to tell the story of his suffering. Science is thus always losing valuable facts through the oversight of individuals."

The conversation turned after a time to the resuscitation of persons supposed to be dead. The surgeon remarked:

"No doubt there are cases in which people, under the influence of a trance, have been dutifully buried by their relatives and friends. Bodies have been exhumed soon after being laid in their narrow caskets and have given unmistakable evidence of a return to consciousness in the coffin. The flesh had been found to be scabbed, and skin and tissue have been found under the nails. Hair had been seen in coffins that was evidently pulled out after burial, and bodies have been turned over and in a contorted state."

"I remember a case of my own. I had been treating the wife of a dear friend of mine for some spinal trouble. She lingered along for days and months without permanent improvement and I was much puzzled. She lost strength, became much emaciated and was finally unable to walk. She remained in a half-reclining position day and night, in bed or on an adjustable chair. One morning my friend hastened to my office and announced the death of his wife. He said she was quite bright in the evening, but after a while became drowsy and fell into a deep sleep and died without a struggle some time during the night. The next day I went to my friend's house and saw the body. It was in a room on the top floor, and the weather being cool, was not on ice. The face had an unusually natural expression. Its appearance surprised me somewhat. The body was cold and stiff, but there was an indescribable something about her condition that led me to doubt that she was dead. She was to be buried the next day. The more I thought over the matter the stronger became the conviction that she was alive. I told her husband that perhaps she was in a trance, and advised that she be kept until mortification set in, which would be a sure indication of death. He gladly acquiesced and the funeral notice was countermanded."

"For three or four days I endeavored to resuscitate her by the use of electricity and other means, but the most persistent efforts failed to reveal any signs of life, and finally I gave up trying to do anything and resolved to wait for what might happen. The days passed, and it was a weary work and wearing on the nerves to watch the body in suspense. The neighbors interested themselves in the case and went so far as to call the attention of the Board of Health to the fact that a dead woman was being kept without burial, and as I had already given a certificate of death, it required considerable persuasion and influence to convince the authorities that I had not suddenly become idiotic and was keeping the body out of the grave out of pure whim. I visited the house several times daily, and carefully inspected the body every time. As the days passed and not a spot or sign of decay appeared upon any part of the snow-white body, I felt that the

chances were increasing daily in favor of life, but every one else was losing confidence, and the dead woman's relatives and friends pleaded with her husband to have the body buried, and he was more than half inclined to accede to their wishes. The blind followers of custom would bury a person, dead or alive, within a certain number of days.

"The clamor for her burial grew stronger until the twelfth day, when the nurse who had been employed to remain with the body, and who believed it to be dead, was startled just before daybreak to see the head turn to the left side, and the right fingers twitch convulsively. The nurse screamed and aroused the husband and the other people in the house, who came rushing into the room. They saw the head turned and the clenched fist, and listened to the nurse's story. A bright light was brought and held close to the body. The expression on the face was unchanged, but every one saw that there was a tinge of red in the cheeks. I was sent for, but could not go to the house for several hours, and when I did I found the hand relaxed, but the head remained where it had been moved. There was no pulse, but the tinge had deepened in the cheeks. I was satisfied that she was in a trance, and that the force that was holding her in that condition was breaking up. I piled electricity vigorously again, and subjected the body to a severe rubbing without inducing any marked change.

"In the afternoon, toward night, the head suddenly moved again from side to side, and when it stopped the eyes were wide open and staring vacantly. There was no sight in them. But from that time the convulsive twitchings of the body became more frequent, the skin became more lifelike to the touch, and after the free use of hypodermic injections of whisky I was delighted to hear the heart flutter and faintly beat. Heat and other agencies were employed to increase the heart's action, and after a time the woman's chest heaved regularly in breathing. The body gradually grew warmer and the action of the vital organs assumed the normal state. Consciousness came at last and was shown first by the woman suddenly raising her head, resting it on her hand and asking for some water. She soon recognized her family and friends, and spoke of events without any knowledge of the long lapse of time. In a few weeks she was well and strong again, every trace of the spinal complaint having left her, and she is alive to-day. Her mind has always been a perfect blank as to any impressions received while in the trance. She has no recollection of passing into or coming out of this state, but has never ceased to express her gratitude for being kept out of the ground. How many people have been buried while they were yet alive no one can tell."

"What are the tests for death? There are many of them. A looking-glass held over the mouth is frequently used. If no moisture appears on the glass the person is pronounced dead. Electricity, it is said, applied to certain parts of the body in life will produce effects that cannot be produced after death. If blisters cannot be raised upon a body, most surgeons say, it might as well be laid away. There are plenty of other things that are looked upon by the people as sure signs, but so far as my experience goes I know of but one infallible sign, and that is decay, and the friends of a supposed dead person, who drops off suddenly, should take pains to see that putrefaction has begun before allowing the body to be buried."

AN OHIO WOMAN WHO NARROWLY ESCAPES BEING BURIED ALIVE.

A remarkable instance of suspended animation, with a narrow escape from horrible death, occurred a few days ago at Jethro, a hamlet on the eastern outskirts of Wellsville, O., the particulars of which were disclosed Feb. 13. Two weeks before that date, a Mrs. Raymond, of that place, while visiting her daughter in Allegheny City, was stricken with what was supposed to be paralysis. After a week of intense suffering she improved sufficiently to allow of her removal to her home at Jethro. The day after arriving she was taken with a relapse, and continued to grow worse until Wednesday Feb. 13th, when she died, as was supposed, the doctor having pronounced life extinct. Friends and relatives of the family were notified by telegraph of the demise; the services of an undertaker were secured; the body was prepared for burial, wrapped in a shroud and placed in the parlor to await the arrival of the coffin. A friend of the woman, who had arrived from a distance, had occasion to enter the room where Mrs. Raymond had been laid out, and approaching the body thought she discovered traces of animation in the lifeless form. She made a more critical examination and discovered unmistakable evidences of vitality. The muscles of the face and eyelids occasionally twitched, the eyes partially opened, and faint respiration was noticed. The woman instantly gave the alarm, and the room was soon filled with friends, who discovered the same indications of returning life. Physicians were at once summoned, and every known restorative applied in hope of saving her life. After three hours of vigorous and unremitting attention—hours that seemed interminably long to the family—the lifeless form was restored to consciousness. She slowly and languidly opened her eyes in perfect amazement, curiously surveyed her surroundings, and in a few minutes feebly asked in a scarcely audible voice the cause for the unusual commotion, and inquired how she came in possession of the unique garb in which she was clothed. The situation was explained to her, when she replied that while in her comatose state she imagined she had fallen into a deep, refreshing sleep. Mrs. Raymond is improving slowly, with fair chances for recovery. Her escape from the horrible fate of being buried alive was very narrow. She had been in a state of insensibility for two days, the body was cold and clammy, and respiration had to all appearances ceased entirely. In a few hours more the woman would undoubtedly have been buried.

These two interesting narrations show that physicians should exercise the greatest caution in all cases in deciding whether a person supposed to be dead is really so. No doubt hundreds are buried in a trance state. New York City. J. T.

Almost at the same hour that young John K. Randall shot himself in Baltimore his father died in St. Elizabeth's Asylum for the Insane. He was a retired army surgeon and was eighty-one years old. Father and son were buried together at their old home, Annapolis.

Horsford's Acid Phosphate. IN CONSTIPATION.

Dr. J. N. ROBINSON, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

Power and Importance of Thought.

The qualities and properties of the inner realm of our being, so long obscured by the prevalent habits and customs of our daily lives, also by the wrong interpretation of our education, have never at any moment in the experience of humanity had such attention paid them; and as a result of this study and observation many are awaking as from a night-dream, and the spell of a fairy enchantment, to set their house in order, and adjust those powers and forces to the regulation and guidance of this present life. At one time Spiritualism was sneeringly called by the living mouthpiece of Christendom, "The Religion of Ghosts," as only adapted to the brains of a few half-frenzied, scarcely material creatures. Now, people are waking to consciousness of a new life, and calling forth energies that have long been buried, and made "occult" through the devices and subtlety of priestly and kingly craft. In this region of spiritual activity sufficient evidence and power is found wherein the brightest hopes and surest aspirations after futurity may rest; and at any moment a system of divinity, a most successful and powerful propaganda, may be launched forth to meet the progressive thought of the age.

As a beacon light across the dark waters, and a guiding star to human life in its wanderings, is the present beautiful and glorious work of Spiritualism; to reveal the nature of the hidden life, whose mysterious movements occasion the confusion and pain that are found in society, because of the unnatural and untruthful system of living; and to unmask the falseness in Church and State, so that the right and appropriate claims of existence may come direct home to the mind and heart of the people. One thing is beautifully clear in this spiritual resurrection, and that is the acknowledgment of the power of thought, the establishment of this grand prerogative of man's nature, on the throne so ruthlessly overturned centuries ago, is certainly a most hopeful sign.

Thoughts are recognized as substances, and can be freighted with the most cheering love and sympathy, or sent on errands of mischief, sorrow, pain, or even death. To know and utilize this power aright is a bounden duty before every Spiritualist, and the weal and woe of our life here centres to this simple fact. "Bless and curse not," recorded in olden times, stands forth even more distinctly now, with the revelations of the spiritual philosophy as the golden rule of life; and as we strive to follow it out so will life be enriched and the heart contented.

It is a fact that an evil wish has many a time rankled in a human heart like a thorn in the flesh, causing pain, disease, and even the dissolution of the body. A person once told me a story of how he sent an awful wish, bound in all the strength and fury of his will, to another who had simply offended him, and the terrible consequences which followed this act tormented him for years. Almost at the very moment of conceiving this wish, the individual thought of was taken ill with a serious and alarming disease, and in two days the spirit had left the body. I said there might have been some natural cause or incident apart from this to cause this sad event. No! he firmly adhered to the statement, and had lived only afterwards trying to amend the cruel act in blessing others.

This thought realm is the gathered treasure-house of all future work, and in fact, the very embodiment of our spiritual nature, or such from which we build up the substance of our individuality hereafter. Let these thought-bodies be winged messengers of light, while we do our duty here, and when unclothed of our earthly body may we be clothed upon with those spiritual garments of shining purity.

Again, look to Nature, the outer thought of the inner and celestial universe, all controlled by our Father God; every function speaks kindness and love, and in no sense acts capriciously or unjustly, and resteth not, day or night, ever seeking the reconciliation and advancement of the creature.—A. DEGUID in *Medium and Daybreak*.

MESMERISM.

In the "Proceedings of the Society for Psychical Research" just published, there is an interesting paper by Messrs. Myers and Gurney on Mesmerism, on which I would offer a very few remarks. At p. 416 an instance is given of supposed mesmerization at a distance of twenty miles; but as "it had been previously arranged with the man's master when the attempt should be made," I think the instance can scarcely be accepted as a demonstration, for it is impossible to assert that the master, who was close to the subject, did not by will or expectation himself produce the effects recorded.

Mesmerization at a distance of twenty miles or more is of extremely rare occurrence, and when it occurs, except when there is "adept power," probably requires the assistance of "intelligent forces" external to the will of the operator.

That such "intelligent forces" who lend themselves to mesmeric operations do exist was lately shown to me in a remarkable manner.

A lady mesmerist of great power, having put out her whole energy in an attempt to raise the vitality of an aged patient, became so exhausted that she fell to the ground in a swoon, and being taken home, remained in a very feeble state for weeks.

During this illness I frequently mesmerized her with excellent results, and one day she said to me, being habitually clairaudient, "My spirit friends say to me that they will help you with the case you are so interested in, and go with you and give you power."

At this time I was engaged in mesmerizing the most intense case of neuralgia I had ever experimented on. The neuralgic attack returned to a day every fortnight and lasted forty-eight hours without intermission of pain and with constant nausea and vomiting, during which period the patient could not retain any liquid or solid food or get any sleep.

I failed to cure this case; but I often gave relief to an extent which astonished and delighted the whole family, including two sons-in-law of the lady who were engaged in the practice of medicine.

The curious matter, however, was this: that on three or four occasions the "spirit friends" of my mesmeric patient, kept their promise, and manifested their presence by a succession of raps on the wardrobe in the bedroom. These raps were heard by myself, by the patient, and by her daughter; the patient and the daughter expressing great surprise at the sounds. The raps were peculiar, exactly resembling the quick fall of successive heavy drops of water on a leaden flat overhead, and were exact repetitions of the raps I heard in the mesmeric lady's house, which was five miles distant from the house of my neuralgic patient.

I could not be mistaken as to these peculiar raps, and they certainly did not, in the

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CHICAGO, ILL., Saturday, February 27, 1886.

Life Gaining, Not Losing.

It is a prevalent idea that length of life is decreasing; that there are fewer old persons than formerly, and that health and vigor, and the capacity for enjoyment and for work of body and brain which go with them, are on the decline. This erroneous impression is a result in part of the hopeless old dogmas of Adam's fall and man's total depravity, which are well fitted to fill a wicked world with hopeless pessimism. If it be true civilization is a failure and all modern improvement harmful to man. We had best go back to savage life, or at least give up railroads, daily newspapers, great public libraries, farm implements, stoves, etc. The farmer had better return to the old life of hard toll with axe and scythe and sickle; his wife had better roast herself, cooking before the old fireplace, and then go into an ice-cold room to sleep at night. We had better give up our books on health, diet and heredity, now fortunately growing better and more read, and go back to thoughtless ignorance of the "good old times." The doctor had better go his rounds with big saddle bags filled with calomel and jalap, with his lancet ready for the bleeding and purging process.

But Adam's fall was a fall up, and man gains with the ages. Depravity is bad enough, and sin strong enough, but the one is not total, and righteousness is stronger than the other. Evolution means unfolding power and harmony of body and mind, and that is the divine plan.

As for length of life we must leave that with the suggestion that the late Census Reports, as well as the newspapers, tell of many aged persons, more than in the past we opine; but one error of those days we are outgrow, and it was the error of ignorance. Precocity is decreasing. The excellent annual report of the Massachusetts Board of Education shows a marked decrease in the number of young children in schools, the old foreign process is going out and slower growth is giving sturdier plants.

The New York Evening Post makes some good suggestions from the facts of this report. It says:

The average American of the eighteenth and the first part of the nineteenth century learned his alphabet earlier, started in his career younger, and if he did not die faster, certainly died sooner than the average American to-day. Nothing strikes one more forcibly in reading the biographies of men who lived anywhere from fifty to one hundred and fifty years ago than the infantile age at which they were encouraged, if not required, to commence study. "He was able to read the Bible correctly and fluently at four," is the not uncommon statement about the subject of such a work. Started thus early on the road of learning, the boy was never afterward allowed to lag. If his parents planned for him a course at Yale or Harvard, he scarcely needed to reach his teens to become a freshman. Timothy Dwight, afterward President of Yale College, had completed his seventeenth year only about three months before he became B. A. in 1769, and came counted both before and after his day when a "man" was still in his nineteenth year at graduation. Eighteen or nineteen was a common age for leaving college and that, too, after four years of hard work. Leaving college the youth straightaway devoted himself to preparation for his profession. A couple of years usually sufficed for this, and Jonathan Edwards, after such a course in theology, began preaching in the summer of 1722, some weeks before he had reached the age of nineteen. Cause like those of Edwards and Dwight were exceptional, it is true, but it often happened that the preacher was ready to be "settled" over a church or the lawyer to appear in court, by the time that he was twenty-one.

Probably nine persons out of ten have the idea that the men who carried through the Revolution, and established the government of the new nation, were venerable worthies. First impressions are always apt to be lasting, and those familiar pictures in the school histories of the staid looking gentlemen whose hair appeared white with years, if it was really nothing but a powdered wig, were certainly calculated to give a pretty uniform effect of great age. It is therefore with no little surprise that most people learn that Washington was but forty-three when he became commander-in-chief of the patriot army; that Jefferson was only thirty-three when he wrote the Declaration of Independence; that more than half of the thirty-nine delegates to the convention of 1787 who signed the Constitution were under forty-five, while a dozen of them ranged from thirty-eight down to twenty-five, and only four had crossed sixty. Washington was Washington, Hamilton first Secretary of the Treasury at thirty-two, and John Jay Chief Justice of the new Supreme

Court at forty-four, giving him in James Freling, a colleague who was only thirty-nine; that New York, in 1789, chose Rufus King, a carpenter-bagger from Massachusetts, only thirty-four, and United States Senator at thirty-four, and that almost two-thirds of his original associates in the body were men under fifty.

A revolution in public sentiment on this question has come about since those days, the extent of which is only appreciated when we compare the old state of things with the present, and find that, instead of nearly two-thirds of the Senate being under fifty, more than three-fourths are above that age; that the youngest judge appointed to the Supreme Court for half a century was forty-two, and the average age of the men elevated to that bench during the last half of our history has been fifty-six, against only forty-six during the first half; that the average age of graduation from both Yale and Harvard now lacks but a little of twenty-three years; that the course of study at the professional school takes three more years often than two; that the age at which children learn their A B C's is steadily rising; and that the Secretary of the Massachusetts Board of Education suggests the wisdom of forbidding their going to school at all, unless it be to a kindergarten, being they are six years of age.

The intelligent modern parent recognizes precocity in its true light, as something abnormal, and is disturbed rather than gratified at seeing any signs of it. The lesson has been so thoroughly learned that its effect is mathematically demonstrated in the yearly dwindling number of babies to be found in the Massachusetts schoolhouses, while the operation of the principle at the other end of the scale is as clearly shown in the higher age at which men nowadays enter public life.

It is both a striking and a significant fact that this revolution has been practically effected within the last half-century, and that it has gone along with the development of the railroad, the telegraph, and modern improvements generally. This is something more than a mere coincidence. We are wont to call this a fast age, and it is the conventional thing to say that the slower habits of our ancestors were more conducive to health and longevity than those of our day. But, in point of fact, men were not so healthy and did not live so long then as now. The reason is simply that the conditions of existence were not so favorable. Take the single element of locomotion. When we recall what a fearful long and tedious and wearying journey it was fifty years ago for a man to come from Buffalo to New York by stage-coach, and reflect that he can cover the four hundred and fifty miles to-day between sunset and sunrise, and have his regular night's sleep in a comfortable car while he is doing it, we cannot wonder that the younger of fifty years ago felt as though he must begin the work of life before he was really a man grown if he were ever to accomplish anything. The steam-engine, the telegraph, the fast mail, save so much time that the young man of to-day can give years more to preparation than his grandfather did, and yet have accomplished more by the time he is fifty.

The records of Yale College show conclusively, not only that graduates born before the close of the eighteenth century reached old age than in the eighteenth century, but also that they live longer after graduation than when the average age at graduation was much lower. In the first half of the eighteenth century only 32 out of every 100 graduates lived beyond seventy, while among the alumni whose deaths were reported during the last decade the proportion had risen to 40 out of every 100. Of 500 graduates in the earlier period, only 154 lived fifty years or more after leaving college, while of 500 graduates in the present century, 190 lived fifty years or more after graduation.

Anxious to Get at Bottom Facts.

An adventuresome clergyman named Barbee, of Nashville, Tenn., who is extremely anxious to get at "bottom facts," is reported to have offered to give \$10,000 to any believer in the faith-cure who will cure by faith a disease which a reputable practitioner pronounces incurable. If this inquiring and truth-seeking divine will come to Chicago, he can have an excellent opportunity to not only crucially test the pretended virtue of faith or mental cures, but every other ingenious method of relieving the ills of flesh known throughout Christendom. (Those who believe that matter is simply a shadow—next to nothing—and sickness only a mortal error, and who propose, if allowed the coveted opportunity, to banish all diseases, however severe, are becoming too numerous to mention in a single issue of the JOURNAL. Some of them can be found occupying first-class offices, their surroundings genteel, and their minds apparently aspiring. One of them actually cured J. K. Woodhead, editor of *Mind in Nature*, of chronic dyspepsia that had rendered his nights hideous, and his daylight experiences exceedingly painful. Now he can eat with perfect impunity and sublime recklessness mince pie—of the nightmare kind; in fact, no ordinary or extraordinary article of diet formulated in accordance with Parolan taste, Irish accent or Welsh dialect, disconcerts his stomach now, and he would not be afraid to tackle quail on toast each day for the forthcoming year; in fact he considers himself not only cured, but feels that his hitherto refractory stomach has been taught a practical lesson which it will long remember. Mr. Woodhead is a careful observer and a student of nature, and his opinion may prove valuable to those who are endeavoring to reach dyspepsia through the mind.

Mr. Barbee had better come to Chicago at once and bring his \$10,000 with him, either in greenbacks, gold, silver coin, or accredited checks. The sick often suddenly recover when supposed to be dying by physicians, and it may possibly happen that the earnest prayers of some of our good citizens may be applied just at the critical period when a "turning point" arrives, and the patient would get well anyway—in which event Mr. Barbee would lose his money. A patient was pronounced incurable by a prominent physician, who said that he could only live a few hours. As a dying request, the sufferer asked for some raw cabbage. It was given him, and it had a potent effect on his system, resulting in his ultimate recovery. It might be well, then, for this sedulous searcher after truth through the instrumentality of \$10,000 and the faith cure, to consider whether a case pronounced hopeless by a coterie of eminent physicians might not have within itself the germs of recovery, and restore the patient to health regardless of any decision of the doctors.

The faith doctors in this city are in solemn earnest, and their trust in Jesus and God is really sublime. We give them credit for honesty, sincerity, an unselfish devotion to what they consider as right from their standpoint. They claim to have cured nearly every known disease, from a boil to spinal meningitis, and they assert that there is practically no limit to the influence of faith and prayer.

At a late meeting of the faith healers of this city at 15 Washington Street (as set forth in the Tribune), Mrs. Baxter was the principal speaker. She said that in England there is a sect of faith-believers numbering 10,000 or 12,000, who have for the last forty or fifty years prayed and read the Bible continually. In all that time there have been only two cases of broken bones, and these were caused by sliding. She urged every one present to take home a supply of faith. She used a striking simile, as follows: "We must put all our trust in the Lord as if he were a letter-box. Our trust in the Lord should equal our confidence in the post-office officials. We must put ourselves in his hands and leave ourselves there." The postage stamp is supposed to be faith.

A gentleman who was present said he had been suffering from Bright's disease of the kidneys for eight years. One of the best physicians of the city told his wife he could not live twelve hours longer. She told her husband and he begged God to cure him, as a testimony to the world of his power, and he was thoroughly healed. He awoke the physician—it was midnight—and told him of his wonderful cure. The doctor was very much astonished, but, after feeling his pulse, pronounced him well. A man suffering from muscular rheumatism induced by smoking was entirely cured of the habit by prayer only. Another had had a cataract in his eye four years ago. Mrs. Rollins had prayed for him not long ago, and the pain had entirely left him, but he could not see out of his eye yet. Mrs. Peter Brown was afflicted with deafness and had carried an ear-trumpet with her ever since she was a child. She also had salt-rheum externally and internally, which the best medical skill could not cure. Five years ago she began to believe in faith healing, and is now very well. A woman had suffered from bronchitis for three weeks and could eat no food nor turn in bed. She was cured by faith and scrubbed the floor immediately after.

We earnestly hope that Mr. Barbee, the moment he reads this article, will start for this city—not forgetting his \$10,000—and faithfully try by various expedients, such as his versatile ingenuity and comprehensive intellect will suggest, the efficacy of the faith and prayer cure, in which we have as little faith as himself.

Release of Mrs. Lawrence Oliphant.

The pioneer Spiritualists among our readers will remember that brilliant speaker and inspired writer, Thomas L. Harris. His volume of poems, "Lyric of the Golden Age," had passages of great beauty, and his fine hymns are quoted in our church hymn-books. For a season he was an enthusiastic Spiritualist, and spoke to large and delighted audiences, having a reputation as a Universalist preacher. He was brilliant, yet not always balanced, fond of mystic splendors with a tinge of redned sensuousness, and he felt that his "mission" was to be the spiritual high priest of some new dispensation. He started the "Mountain Cove Community" among the Virginia hills, and a goodly company of men and women spent there some time, and toll, and money with unsatisfactory results. He then started a community near the Lake Shore Railroad, at Brockton, between Buffalo and Dunkirk, with a like effort in California, and drew around him some followers who were willing to recognize his spiritual leadership and autocratic authority. Among them were an Englishman and his accomplished wife, persons of wealth and culture who were made to submit to painful hardships in their enthusiastic discipleship. The *Christian Union* has the following kindly appreciative mention of the death of Mrs. Oliphant, a change which must have been release and the reaching of higher and truer freedom for this interesting woman. The New York letter of the *Union* says:

The death of Mrs. Lawrence Oliphant, who was well known in certain circles in this city, recalls her very extraordinary career. She was a delicately reared, very gifted young woman, who had enjoyed all the advantages of select literary and political society in London. She fell under the influence of the founder of the Harris Community at Portland, Chautauque County, in this State, and gladly laid aside all the trappings and associations of her former life, to go and devote herself to mental work in that society. Her husband left his seat in parliament, to sit at the feet of Mr. Harris. For some time he drove the station stage, and dressed precisely like a farm hand. Later, Mr. Harris despatched him to England; and he has of late years devoted himself to Eastern diplomacy and literary work. Mrs. Oliphant was sent to the far West, where she lived some time on a ranch almost without attendants. During her visits to New York, she always expressed a burning zeal for the cause to which she had devoted life and fortune. She was an earnest seeker after the higher life. Singularly fragile in appearance, she possessed an energy which carried her through many hardships. It is said that she figures as the heroine of her husband's last novel.

Here is a free translation of a letter in Latin, by John Calvin, in "Mossheim's Miscellanies,"—a good church authority, which we take from *The Interior*. Its brutal and reckless spirit is plain, and needs no comments. He writes of the death of his victim, Servetus: "Lest worthless fellows should make a boast over the senseless stubbornness of this man as if he were a martyr, his death was marked by a beastly stupidity, which makes it no slander to say that, in the matter of religion, he was wholly without sincerity. When sentenced to death, he stood for a time as if overcome with amazement; then belched forth deep sighs; then howled like a maniac; his terror continuing until at last he belched forth in Spanish fashion, 'Mercy! Mercy!'"

Joseph Cook's Boston Monday Lectureship.

The New York Independent gives two broad pages to a report of Joseph Cook's one hundred and seventy-ninth lecture in Tremont Temple, Boston; or rather it reports his "Prelude, Interlude and Lecture," all in the pompous style of this champion of self-esteem. His assurance is great when it needs no real moral courage to "face a frowning world," but it withers and withers away when the hot wrath of orthodox bigotry turns upon him, as it did after he told the honest truth about certain state writing he saw at the home of Epes Sargent in Boston years ago. In a spasm of sincerity he told the truth; when the spasm was over and the muttered threats grew fearful, he backed down, and has been since, as he was before, the bitter and reckless enemy of Spiritualism, its angels transformed into foul fiends in his distempered imagination, and the transformation paying him in money and repute but bringing leanness to his heart.

It certainly does not raise our estimation of the Bostonians and hearers in that region, that a man so shallow and pompous—without some research but with a conceit that far outruns his studies and makes his assertions doubtful—should gain such hearing among them, and be held as a teacher of the teachers, an instructor of the parish clergy who hear or read his inflated productions.

Perhaps Chicago might be no wiser, for Moody finds hosts of hearers with us, and we will give Boston due credit for not caring greatly for him, but we look to "the hub" for wisdom and fall to find it in Tremont Temple with Joseph Cook and his hearers.

In his Prelude to this last performance he thinks "our supreme task is the Christianizing of Christendom." This sounds well, but we want to know what sort of a process his Christianizing is, and we find that he don't want any fellowship with anybody that leans toward Universalism. The old name for the hot place is better for him than the cool *Sheol* of the new version. "The supreme need of the hour" is to hold on to the new birth, the atonement, blood and all, and repentance in good orthodox fashion, and he reaches this conclusion after a long array of pompous learning and quotations from wise expounders and confounders, which we spare our readers.

He is great in recommendations and shines in sage advice. He closes with recommending a list of "the twelve best books on revivals," among which we find Jonathan Edwards on a work of God, and Moody's Life and Sermons.

If Joseph Cook is the teacher of parish clergymen all over the land, how shall we gauge the caliber of his pupils?

GENERAL ITEMS.

Col. Bundy and family arrived safely at Los Angeles, Cal., the 14th.

John B. Gough, the temperance orator, is dead.

Walter Howell seems to be giving excellent satisfaction at Ottumwa, Ia.

Mrs. E. M. Dole will return from her Western visit on March 1st; and can be found at her residence, 105 Walnut Street.

It is said that Dr. Dean Clarke gave great satisfaction in his recent lectures at Haverhill, Mass.

Mr. Eglinton, the English medium, has been obliged by severe illness to postpone his contemplated visit to Russia.

Wm. C. Waters, in writing, says: "No number of the JOURNAL could be more replete with interesting matter than that of Feb. 13th."

C. Fannie Allyn is speaking in Norwich, Ct., for February. She will be in Manchester, N. H., the first two Sundays of March; in Springfield, Mass., during April.

P. H. Philbrook, editor of *Problems of Nature*, lectured before the Spiritualist Society at the Madison Street Theatre on Sunday last.

Mrs. R. C. Simpson left here on the 23rd for Milwaukee, Wis. She will remain there a few days and then return to her home at Hope, Dakota. She has had all the work professionally, that she could do while here.

The Brooklyn Spiritualist Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Avenue and South Second Street. Alpha Lyceum meets in same place Sunday afternoons.

President Tuttle of Wabash College, ascertained the ages of 2,242 ministers at death in this country, and found that they averaged over sixty-one years, and that one out of every seven attained his eighty-eighth year.

The meeting in Madison Street Theatre of the Society of United Spiritualists is evidently giving public satisfaction, as the audiences continue to increase weekly. February 27th, at 2 P. M., Mrs. S. F. De Wolf will speak, with conference, tests and singing.

One day when Victor Hugo was up for election, a delegate from one of the revolutionary societies of Paris called, and in the name of his fellow members complained rather rudely of Victor Hugo's theistical ideas. "I would like to know," said the delegate, "Whether you stand by us or the priests?" "I stand by my conscience," answered the poet. "Is that your final answer?" began again the exasperated visitor, "If so, it is very probable that you will not be elected." "That will not be my fault," said the candidate, calmly. "Come, now," continued his self-appointed catechist, "there is no middle course. You must choose between us and God." "Well," was the response, "I'll take God!"

Mrs. Harris of Dubuque believes thoroughly in dreams. A handsome span of horses, buggy, and harness were to be disposed of by lottery, and she dreamed that ticket No. 75 drew the team. The next day she bought ticket No. 75, and when the lottery was drawn her dream came true.

The following speakers will officiate at the Anniversary Celebration of Modern Spiritualism, to be held at Louisville, Ky., in Liederkranz Hall, commencing March 28th, to Sunday, April 4th: Samuel Watson, G. W. Kates, Warren Chase, Miss Zaida Brown, Miss Lizzie D. Bailey, Charles Dawbarn, Mrs. A. M. Glading, and A. C. Ladd.

Mr. Stead of *Pall Mall* notoriety, complains that while he was in prison the only man who treated him unkindly was the chaplain; but this was to have been expected. The government sent him to jail for trying to reform the nobility, and the parson doubtless hoped by hard usage to convince him that the way of the reformer is hard.

In January last, Mrs. W. Whitworth of Cleveland, Ohio, passed to spirit-life. Her husband, who has our sympathy, is a well-known contributor to the RELIGIO-PHILOSOPHICAL JOURNAL, and we hope that his knowledge and belief in the teachings of Spiritualism, will be a comfort and solace in his lonely hours.

A certain divine who had wandered in the course of his travels beyond the conveniences of the railroad, was obliged to take to a horse. Being unaccustomed to riding, he said to his host: "I hope you are not so unregenerate in these parts that you would give me a horse who would throw a good Presbyterian minister?" "Wall, I dunno," was the reply, "we believe in spreading the gospel!"

Sydney Smith tells of the London banker and poet, Rogers, taking a violent cold at a dinner party. He sat by a large plate-glass window which he thought was open, exposing him to a dangerous draught. The window was closed, there was no draught, but his mind was so wrought on his body that his cold was real and severe. This case of mind sickness needed a mind-cure. We are not told that he got well when he found out his mistake.

Judge E. S. Holbrook lost some valuable papers when his office was burned on Madison Street a few days ago. We are glad to learn that the Judge has lately come into possession of a competency—the result of a lawsuit which had been in court for fifteen years or more. The Judge's indomitable will, legal knowledge and perseverance finally brought him through safely. We congratulate him on his good luck in this respect, and hope that time and circumstances will deal gently with him in the future.

Another story of feeling in an amputated limb comes from Byron, N. Y. Four weeks ago Dr. Townsend amputated Mrs. William Goodill's leg just below the knee. The leg was buried, and the patient was getting well all right, except that she constantly complained that a corn on her departed foot pained her excessively. After three weeks of this kind of suffering, her husband dug up the buried member, and found that a bandage remained tightly bound around the toes, on one of which was the corn. He removed the bandage, buried the member in an easy and comfortable position, and since then Mrs. Goodill has had no trouble with that foot or corn.

It is said that the last appearance of Gen. Hancock on a quasi-public occasion was at the time of his visit to Philadelphia when he accepted the hospitalities of the Clover Club at its annual dinner. At that feast he was a glowing picture of health and manly robustness. His last speech was made upon that occasion, where was assembled the most brilliant gathering of statesmen, soldiers, judges, artists, editors and wits which ever graced a Philadelphia banquet. It was not often the old commander fell into personal reminiscences or chat about himself, but on that visit, before the entrance into the dining hall, a knot of acquaintances surrounded him in one of the parlors, where, in quiet converse with a friend, he gave himself up to an interesting conversation, in the course of which he related that he came to that city with a presentiment that this would be his last visit, and that he had but a short while longer to live. The matter was treated jokingly, and the gloom which for a moment clouded the General's face was quickly dispelled by the many friends who had brought him there only for enjoyment.

The fight of the students at Harvard College to have compulsory prayers abolished is still being waged. The O. K. Society has drawn up a petition to the President and overseers asking that attendance at morning prayers be made voluntary and that some form of service other than that now in use be substituted for the present form. The petitioners favor the omission of all extemporaneous prayer, and in regard to voluntary prayers they say "Even those who themselves attend prayers with pleasure, or who would attend them with pleasure if they were voluntary, feel that this pleasure is tainted by the consideration that they are not free. Even those persons who look on prayers with a certain favor feel that to make them compulsory is wrong; that there is nothing in public prayers so natural and so necessary that it should be a student's duty to attend them. No one thinks of assigning as a reason for making attendance at prayers compulsory the only reason that would have had any weight with those who established these prayers in the beginning—namely: that public prayers is the only seemingly way for a student to begin his day, and that in trying to evade it a man tries to evade his duty to God and to himself."

The Chicago Presbytery met last Monday and went through the formality of dropping from the rolls the Rev. Thomas E. Green, who intends applying to the Protestant Episcopal Church for admission. A resolution was passed trusting that Mr. Green in his new relation "may find usefulness, success, and happiness."

John Sturdevant, the boy preacher, near Raleigh, N. C., who was recently stricken blind for a few days, during which period he preached with great eloquence, has again come to the front. According to his father he has had another Divine revelation. He is to be stricken blind, deaf, and dumb, and his left arm is to be paralyzed. In fact, one report states that the affliction actually took place at the time appointed in the presence of 150 persons. Two expert physicians have examined the boy. They pronounce the case a wonderful one.

The Rev. J. L. Scudder of the First Congregational Church of St. Paul has made himself very solid with the people of that city by preaching a sermon one Sunday in favor of tobogganing. His text was, "Make a joyful noise. Serve the Lord with gladness." In the course of the sermon he said, "Tobogganing is a cheap and democratic diversion, and any one who can summon up the courage can take a whiz himself. It stirs his blood up mightily and makes every hair stand on end. By the time he has reached the end of the slide and drawn his toboggan back again, he is in a warm and physically hilarious condition. He feels his youth coming back to him again, and is suddenly seized with a desire to make some kind of a frightful noise. Thank God! I say, for tobogganing, that drives dull care away. God smiles upon such scenes as these, and if we are truly His children we can serve Him as well by sitting on a toboggan as by kneeling on a hassock. Then let us go on and enjoy it, both in the name of health and the name of the Lord."

One of the most remarkable and perfectly authenticated cases of a presentiment of approaching evil occurred in Springfield, Ohio, in connection with the Driscoll murder case. Early Tuesday morning when the struggle must have been taking place in the factory on Columbia street, where George W. Driscoll met his death, Mrs. Driscoll, the mother of the murdered man, was awakened by hearing herself called by her son's voice sounding out of the darkness. Thrice came the cry, "Mother! Mother! Mother!" So real was the voice that Mrs. Driscoll spoke to her husband and asked him if he had not heard it also, but he was sleeping soundly. Thinking that some member of the household had called, Mrs. Driscoll arose and awakened the members one by one and asked them if they had called. They all denied that they had spoken, and the source of the cries could not be discovered. The family were just composing themselves in sleep again, when a messenger arrived to inform them that George was shot.

William Lowrie, the superintendent of the gas works at Monongahela, Pa., has made a new discovery in the cremation line by which he can cremate bodies on a new and improved plan. By his plan the remains are not reduced to ashes, but, on the contrary, he will take the body and in a short time return to friends the residuum, which they can stand up in the corner or keep in any shape that their taste may desire. February 5th, some of Mr. Lowrie's friends killed a common sized dog and brought the remains to the gas works. There was no gas being made at the time, the retorts all being empty. The dog was weighed and balanced in the scales at thirty-eight pounds. The retort being heated to a proper degree, the body was shoved in and the caps screwed on. The gas-gage was watched and it was found that while his dogship was being incinerated he made one hundred and eighty feet of gas. In the course of a couple of hours the retort was opened and the frame of the once active canine removed. Instead of being incinerated into ashes, the frame was whole, being formed in a perfect piece of coke, with heart, liver and ribs all intact. The residuum could be handled with no more danger of breaking than an ordinary piece of coked coal, and when removed but a very slight odor was emitted from the retort. Confinement in the air-tight retort caused the body to coke instead of reducing it to ashes.

The Interior gives a good square Presbyterian hit as follows:

"The report of the last meeting of the Society for Psychical Research (Chicago) concludes as follows:

"President Jackson said he knew a man who claimed that his daughter had Bright's disease of the kidneys, a tumor in the stomach, and insomnia, and was cured by the faith process in half an hour. The meeting adjourned for one month.

"Took a month's rest! Right!"

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let such subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

For a Time She was Angelle.

To the Editor of the Religio-Philosophical Journal:

Notwithstanding the fact that Miss Kate Bayard occupied a prominent position in society, was the daughter of the Secretary of State, and petted on all sides, yet she had the angel largely developed within her nature. A correspondent of the New York Times writes: Six or seven years ago her phaeton was a familiar sight in Wilmington and on the roadways thereabout; she was already known among her friends as a daring rider, and there were stories abundant of heroic exploits and dangers braved in the saddle. The horse that she used for her phaeton was spirited, but nobody ever worried for the fair driver's safety; she had too often shown her power to license a thought of danger. The horse seemed to know her; viciousness that when others approached melted into gentleness at once when she took up the reins; people who believed in the intelligence of brute creation pointed out this horse's actions as proof of their correct faith.

One summer evening Miss Bayard was driving alone on the outskirts of West Wilmington her attention was attracted toward a lively group of boys at the side of the roadway. In their center was a man most forlorn in appearance, his face the picture of misery, his clothes all in tatters. The boys in their silly thoughtlessness were persecuting him. The girl's sympathies were enlisted at once. Her carriage came to a standstill, and her voice rebuked the boys, who, starting one moment agape with astonishment, fell back a little, but they did not cease their taunts. The poor man against the roadside looked up, as much amazed as had been his persecutors. It wasn't an inviting countenance, and yet there was something in it not wholly bad. Pebbles were fired at him by the retreating lads, and then as he tried to move he revealed to the good Samaritan who had come to his rescue that he was a cripple. This brought her from her phaeton in a trice. A word to her horse, a pat upon its neck, and she left it to go within touching distance of the poor hopeless fellow, despairing in this by-street of a town suburb. "What was the matter?" "Why was he there?" "How had he fallen into such a plight?" These were questions that she asked in quick succession. And the reply that came was: "I am only a tramp. She didn't draw back. That wasn't the way of Kate Bayard. "But you are a man," she said. He looked as if he were half afraid to assert that he could claim even this, and he drew back with a visible shudder as the brave girl said: "You must have somebody to care for you. Let me take you to the hospital." He smiled half thankfully, half doubtfully, and though no words were uttered, his eyes, taking on a new light, seemed to sparkle out: "You mock me." He did not know Kate Bayard any better than the world knows many another woman who, for her own heart's sake, does good deeds in secret. She bent and helped him to rise. One leg would not bear his body's weight, and he had hard work to muffle the groan that half escaped him in the pain of moving; but heroically, his ragged coat sleeve running through the arm of as lovely a girl as ever lived, he hobbled step by step to the phaeton's side and was lifted—virtually lifted as a mother tenderly would lift her infant—in through the carriage wheels to the carriage seat.

Then came an exciting experience. She was half between the vehicle's wheels when the horse, that had been standing quietly enough while he could watch his mistress, became angry. The boys, who had scattered, had not drawn out of sight, and their sport was being continued by showers of missiles thrown promiscuously in the carriage's direction, and they were hooting and crying more loudly than ever. This it was that had unstrung the horse's nerves, and he pranced and reared, though he did not start to run. The wheels of the carriage caught the girl in their clasp and hugged her fiercely one moment, and then released her only for a second, when she rushed forward to the frightened horse's side. The alarm of the animal was intensified. Now he dashed away on a full run, whirling the light phaeton hither and thither over the roadway in a manner that boded speedy destruction. The hoodlums parted as the runaway cut through their ranks, but not one was big enough or brave enough to try to stop the wild beast. On and on he plunged, but all the time the brave-hearted Kate Bayard clung to the bridle-rein, and she swung through the air like a bird at the dying animal's side. No did she lose her self-consciousness. She called her horse by name, and her tone was as affectionate and calm as though he were standing still for caresses. A long time he paid no attention to this, and dangers on dangers were encountered and passed through, till finally, half exhausted, perhaps, the stalwart creature turned his head, neighed, and quickly came to a standstill. Nobody had been hurt, the carriage was whole, some harness had been strained and ripped, the man in the phaeton had fainted—his sufferings and excitement had conquered him.

That man was tenderly cared for by Kate Bayard and her friends, and eventually he went out into the world a well man and in a mind wholly different from that which had possessed him on the day he was found a helpless victim of idle boys in a public roadway. No, there is no record of any heroic act by which this rescued man subsequently served her who saved him. Nor was there any need for any such act to add any color to this good thing that Thomas F. Bayard's daughter did.

He whom she lifted up was ever afterward a changed man. He had a history that had something of good in it. The wild son of a New York farmer, he had left college to go south as a soldier early in the war, and had fallen there into bad habits. That, briefly, was his story. Now he is a clergyman of the Methodist church.

Kate Bayard, in doing that noble act, exalted her angelic nature in a marked degree. God and angels bless her for that, says every Spiritualist.

Here is a wisely sensible word in recognition of the laws of heredity by our Presbyterian neighbor, the Interior.

Crime is as much the natural outcome of the nature as charity. It used to be quite the thing to ask criminals in the penitentiary to what they attributed their evil career. In that way statistics against lying, disobedience to parents, Sabbath breaking, etc., were obtained in any quantities desired. But the low brow, the heavy jaw, the malignant eye did not take their form and expression from stealing peaches on a Sunday night.

A Pittsburg minister has denounced "The Mikado" from the pulpit; but it is explained in the Philadelphia Press that the advertising agent could only persuade him to do it once.—Chicago Tribune.

General News.

Senator Vess is seriously ill and his condition occasions alarm among his friends. The Cincinnati police patrol was called upon to arrest a wild Texas steer which got loose in the streets. Dr. Leonard, the Prohibition candidate for Governor of Ohio last fall, lately celebrated his silver wedding at Springfield, Ohio. During his lifetime John B. Gough lectured 8,500 times, to more than 8,500,000 people, and traveled 448,000 miles to do it.—The Rocky Mountain News says that the losses of cattle in the eastern and northern ranges of Colorado will not exceed 2 or 3 per cent.—Farmers near Pierre, D. T., are seeding, and if the warm weather continues expect to have their small grain in by the end of the month.—Miss Grace Hendricks, a relative of the late Vice President, publicly circulate a slander about her.—Mme. Gester suffers from persistent insomnia, which has so worn out her system that two or three years will be needed to effect restoration.

At Birmingham, Conn., the corpse of a young lady was disinterred and all the pins in the hair and shroud removed to quiet her ghost that had been disturbing the neighborhood.—For years John B. Gough supported the widow and family of Mr. Stratton, the man who found him drunk in the streets of Worcester, Mass., and induced him to sign the pledge.—The Rev. Robert S. Rowe, of Baltimore, calls charity balls "Godless hops in the sweet name of sweet charity" and his congregation are beginning to lose interest in his sermons.—Mr. C. E. Henry, of Geauga Lake, Ohio, writes to the Cleveland Leader that Garfield and Hancock were on the most friendly terms, and that Adjutant General Whipple was promoted by President Garfield because he wished to show his friendship for General Hancock. The General was writing a letter to the President when the news of his assassination reached Governor's Island.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. ESPECIALLY DESIRABLE FOR CHILDREN.

A LADY physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

The advertisement of Prof. Faine will still be found in our columns; if you have not written him yet you should do so.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co. in this issue of our paper. We can recommend this company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they live a life, must not permit a cough or cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c. 50c. and \$1.

Glen's Sulphur Soap heals and beautifies. 25c. German Corn Remover kills Corns, Bunions, 25c. Hair and Whisker Dye—Black & Brown, 25c. Pike's Toothache Drops cure in 1 Minute, 25c.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances free. Telegraphic address, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

SEALED LETTERS ANSWERED BY R. W. FINE, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd St., New York City.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Mediums' Meeting 8:30 P. M. Ladies Aid Society every Friday evening, 8 to 9 P. M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. U. Kipp, Treasurer. February.—Mrs. A. L. Lull, of Lawrence, Kansas.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lodge meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City convenes every Sunday at 10:30 A. M. and at 2:30 and 7:45 P. M., at Miller's Arcadium Hall, 54 Union Square.

Metropolitan Church for Humanity, 254 West 23rd Street, Mrs. T. H. Strayer, services Sunday at 11 A. M. Officers: Geo. B. Carroll, President; G. W. C. Carr, Vice-President; Dr. George H. Pettie, Secretary; P. S. Maynard, Treasurer.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The society will consist of a lecture, test, short address, and singing. DR. J. H. RANDALL, President.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate. H. J. HORN, Pres.

Passed to Spirit-Life.

Passed on to spirit-life at her home in Maplewood, Maiden, Mass. of quick collection, Mary E. Currier, wife of Walter, Wallingford, died 27 years and 15 days, Feb. 19, 1886.

WANTED FOR ALL. \$50 a week and expenses paid. Outfit worth \$5 and particulars free. P. O. VIKREY, Augusta, Maine.

WANTED. An active Man or Woman in every county to sell our goods. Salary \$75 per month and Expenses. Corresponding outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

BUSINESS AND MEDICAL PSYCHOMETRY. MRS. FANNIE M. BROWN, 509 W. 60th St., New York City.

Five business questions answered for \$1.00. The questions are: 1. How long will you live? 2. Medical Examination, and advice (from look of patient's hair) \$1.00.

IN OBEDIENCE TO A GENERAL PUBLIC DEMAND
For a safe yeast, we began the manufacture, after long experiments, of
WARRNER'S SAFE YEAST
which we guarantee to be as far as possible, A PERFECT YEAST, pure and wholesome and Health Promoting.
PRICE 10c. A BOX.
(10 CAKES IN A BOX.)
Weigh to make 4 loaves of bread. If your farmer does not keep it, send for it by mail.
Warner's Safe Yeast Co., Rochester, N. Y.

CATARRAH,
Dyspepsia and Nervous Debility cured by Prof. W. Faine
250 N. 9th St., Philadelphia, Pa.
Send two letter stamps for

Our Elegant Weekly Calendar.
WHITNEY ORGAN CO.,
Detroit, Mich.
Sole manufacturers of separable case organs.

Farm for Sale Cheap.
One of the best farms in Gloucester County, 1,150 acres, one and a half miles from Middlesex Court House, Middlesex Co., Va. Has a large dwelling house, 2 large barns, carriage house, stable, 9 tenant houses, 5 good wells, two streams running through the farm which is also bound on the north by a small river. It is all well fenced; half the land cleared and divided into fields, the balance timber—pine, oak, cypress, poplar. This farm is well stocked with mules, horses, sheep and hogs. A good time of farm tools, all of which will be sold at bargain. Terms of purchase made easy. For further particulars apply to STEWART BIRMS, Hainta, Middlesex Co., Va.

SEEDS FREE!
(This advertisement will not appear again.)
We have put up a large collection of seeds, 19 different varieties, including 1 lb. of a new potato that yields 174 bushels on 1/2 acre, which we are giving away free to introduce our seeds in new gardens and farms. On second cover page of our new catalogue will be found full particulars of these seeds and a list of the names of the donors. A beautiful and costly work, valuable to the library and handsome enough for the center table, but we send it FREE to all who will send us a list of names of the donors. All orders for this book must be accompanied by a check or money order for \$1.00. In addition to this we will send a copy of the AGRICULTURAL EXPERIMENTS free to any farmer or gardener who answers this advertisement in full. Address: J. A. EVERETT CO., Sendam, Box 41, Watertown, Pa.

GOOD NEWS TO LADIES.
Greatest inducements ever offered. Now a good time to get up orders for our celebrated Tea and Coffee and secure a beautiful Gold Band Moss Rose Dinner Set, or Gold Band Moss Rose Tea Set, or Gold Band Moss Rose Coffee Set, or Gold Band Moss Rose Sugar Set, or Gold Band Moss Rose Cream Set, or Gold Band Moss Rose Butter Set, or Gold Band Moss Rose Fruit Set, or Gold Band Moss Rose Candy Set, or Gold Band Moss Rose Chocolate Set, or Gold Band Moss Rose Ice Cream Set, or Gold Band Moss Rose Pie Set, or Gold Band Moss Rose Cake Set, or Gold Band Moss Rose Bread Set, or Gold Band Moss Rose Pastry Set, or Gold Band Moss Rose Fruit Set, or Gold Band Moss Rose Candy Set, or Gold Band Moss Rose Chocolate Set, or Gold Band Moss Rose Ice Cream Set, or Gold Band Moss Rose Pie Set, or Gold Band Moss Rose Cake Set, or Gold Band Moss Rose Bread Set, or Gold Band Moss Rose Pastry Set, or Gold Band Moss Rose Fruit Set, or Gold Band Moss Rose Candy Set, or Gold Band Moss Rose Chocolate Set, or Gold Band Moss Rose Ice Cream Set, or Gold 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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

True Metempsychosis.

BY MRS. E. R. DUFFY.

There was a pilgrim, weary and footsore,
Destined to make this earthly pilgrimage.
He plodded on his way until he saw
Before him, on the distant horizon,
The gleaming turret and the tapering spire
Of the celestial city, while a light
Flooded the east with heaven's own radiance.
Then hastened he his steps with joyous cry:
"Oh! I would I might reach my home!
My wanderings ended; there find perfect rest!"

His temples throbbed, and a strange vertigo
O'came his brain, his weary limbs gave way.
Needs must he pause and rest, he lay down
Upon the pathway, 'neath a sheltering tree.
His head a pillow found upon a rock
Covered with soft green mosses; at its base
A fountain trickled cool and sweet,
And went with tripping footsteps on its way
To meet and join a sister stream, that they
Might bear the meager of earth to sea.
The moist of ages, gathered on the rock,
Gave resting-place for delicate spring flowers,
And lace-like ferns swayed on its cold grey sides
Where sunshine never rested. 'Till calm repose
And quiet beauty claimed the place their own.

These found no echo in the throbbing breast
Of the over-wearied traveler; on, still on,
He longed to press, nor could he brook delay.
His beating pulse seemed to number out
The moments of his pausing, one by one.
Like sands quick-dropping through the glass of time;
And as he paused, he made impatient moan,
Nor saw nor felt the beauty all around;
And with his soul so close wrapped in self,
He marked not other pilgrims such as he,
Who trod the path which he so soon must tread.

His grief had fretted out his little-hour,
And worn itself to quiet, when there came
A sense of peace and rest which lulled his mind,
Like a soft melody, to languor sweet,
Lost to himself, the universe found room
To enter in and whisper to his soul.

"What sounds are these which greet his listening ear?"

Lo! nature hath a music all her own,
And every flower, and leaf, and nodding fern,
And spreading tree, and trickling waterfall,
And stem of star-rayed moss, and lichen gray,
And insect dancing on the summer air,
And bird in the blue ether, and the dull worm
Creeping its way within the darkness of the soil,
Each sang its song of duty well performed,
Each sang its song of duty well performed.
Each song was different, each note distinct,
Yet all united in sweet harmony,
And all together swelled the chorus loud:
"We work, we hope, we wait!"

Some day we, too, shall pass the golden gate!"

Surprised, enchanted, long he listening lay,
Each silver note rang out so loud and clear,
Telling of duties done and hopes fulfilled;
Of summer suns enjoyed, and winter's cold;
Of patient waiting, and of trusting faith;
And then, again, the ringing chorus came:
"We work, we hope, we wait!"

Some day we, too, shall pass the golden gate!"

Then over all there rose a grander note,
Like organ's heaviest swell, not silencing
The soft melodious sound, but joining in
Like deep-toned bass. The pilgrim started up,
The silver note rang out so loud and clear,
Telling of duties done and hopes fulfilled;
Of summer suns enjoyed, and winter's cold;
Of patient waiting, and of trusting faith;
And then, again, the ringing chorus came:
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Some day we, too, shall pass the golden gate!"

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But hast thou left no duties unperformed?
No words unsaid, no sins unatoned?
No one who waits for thee, but waits in vain!
And hast thou gathered all the fruits of life—
The wisdom from its bitter joy and pain,
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When thou art ready thou canst enter in.
But hast thou left no duties unperformed?
No words unsaid, no sins unatoned?
No one who waits for thee, but waits in vain!
And hast thou gathered all the fruits of life—
The wisdom from its bitter joy and pain,
Had made and patient labor, nor spoke a word
Of hope, or joy, or grief, or sad complaint,
Had found its voice, and this is what it said:

"Ephemeral being! born but yesterday,
To die to-morrow, frettest thou to lose
One single hour as thou art passing on?
The city stands eternal which thou seekest.
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Spiritualism vs. Swedenborgianism.

To the Editor of the Religio-Philosophical Journal:

Nearly thirty-eight years ago the former was ushered in by the simple rappings at the bedside of a sick child, and from that as a beginning, spread gradually through the land. One medium after another was brought before the public, each having some new phase of mediumship to offer, until finally at this day, we have a long chain of phenomena made from the separate links offered by the different mediums, from rapping to materialization. With the influx of a fresh and living revelation from the spirit-world, men turned away from their old faith to the ministry of individual spirits, and the consequence was the orthodox conception of God no longer held away over their minds. Jesus Christ, as a literal God, was no more believed in by them; and while some threw him overboard entirely, as a mythical character, others placed the mediumship and phenomena of to-day side by side with that of the first century, and saw in him a medium—the leading medium of his time and of the dispensation which ushered in Christianity as a new phase of religion. But while this latter class have grown out of the old way of thinking, they have also grown into a higher conception of the life hereafter; so that recognizing the progressive development of the soul after leaving the body, they could not but accept of the teaching of the wisdom of the Father Spirit, Christ may become a God in his own right through natural, scientific unfoldment, even though he were not one while upon the earth. That he was the expression of God, in the sense that the spirit is God, we must all admit; but to really become a God, in and of himself, he must grow into it.

Now, if we turn to Swedenborgianism, what do we find as the main points of distinction between it and Spiritualism? In the first place it is the outgrowth of one medium only, and named after the second coming of the Lord, and remains within the four walls of the church proper, recognizing Christ as Lord and the Bible as the only true guide to conduct. The mediumship of Emanuel Swedenborg was an opening up of the interior or spiritual faculties, the unfoldment of the angel within the body, while yet living upon the earth plane. Through this unfoldment of his spiritual nature, he finally understood the life of Christ, and the hidden meaning of the Bible; and the manifold writings which came to the world as the result of his life and inspiration, teach us of the heavenly kingdom, the spiritual degrees in man, and of the true manner of the second coming of the Lord "down out of heaven." Since the time and writings of Swedenborg, two other mediums have appeared upon the religious stage of life to act their part in the great drama of the divine plan of salvation. One is in New Orleans and the other in Philadelphia, and both seem to illustrate, objectively, points in the life and mediumship of Jesus, which go not only to prove that such a change as actually lived, but to offer a rational explanation of that life. In Christ Jesus we have had the greatest of all characters—the blending of the best elements and attributes of both sexes, or "the utilization of sex," as one gentleman has styled it—handed down to us, as a model after which to pattern our lives and shape our characters. In one of these mediums we have this life illustrated, in the other, the change of mind, vision, and experience, which form a parallel with those of him whom the Bible and the church make one of the Saviors of the race.

Now, while Swedenborg teaches the spiritual meaning of the Bible in such a way that it has led many doubting minds away from the pitfalls of infidelity, atheism, and the dogmatic teachings of the church, it has also led the New Church, which has grown out of those teachings to make of Christ the Lord of all, and to become as dogmatic in their demands along the line of their belief, as the orthodox church is in theirs. Now to sum up what seems necessary, is to balance each movement with the other, and to form a golden mean that shall leave the whole lump of Christianity and make of religion a practical thing, rather than a theory of the mind. That such a marriage and blending of the two in one should be possible it was necessary, in the divine plan, to raise another medium who should combine the mediumship both of modern Spiritualism and Swedenborgianism—the general phenomena of the former with the interior unfoldment of the latter. He alone, as the instrument and expression of the spirit, backed by phenomena as proof of his ministry, could weigh the weight of the question, under the conscious inspirational control of the spirit, as to separate the chaff from the good grain, and evolve the pure gold of truth—the soul of both movements. In one case we have Christ largely set aside altogether; in the other we have him elevated above all. What we want to do is to look upon him for just what he was and is—the medium of yesterday, the "rod of to-day," but not the one of to-morrow.

Brooklyn, N. Y. W. J. CUSHING.

Some of My Experiences in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

During the first visit of the Fox family to New

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